

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3599.
NEW SERIES, No. 703.]

LONDON, SATURDAY, JUNE 17, 1911.

[ONE PENNY.]

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SIXTH VISIT TO DENMARK.

August 1—12, 1911.

The arrangements include Lectures in the English Language by Danish Authorities on the different subjects, on Danish History, Municipal Institutions, Agriculture, Schools, Homes and Housewifery, The Labour Movement, The Woman's Movement; Visits to the Frederiksborg High School for the Danish People, Københav Agricultural School for Cottagers and Cottagers' Wives, A Co-operative Dairy, An Agricultural Museum, The Open Air Museum at Lyngby, A Home for Old Age Pensioners, A Labour Bureau, A Co-operative Bakery, The Training School for Domestic Servants, The Finsen Light Institute.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive cost of the Visit will not exceed Eight Guineas.

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on TUESDAY & WEDNESDAY, JUNE 20 and 21.

THE ANNUAL MEETING OF TRUSTEES will be held at 11 a.m. on WEDNESDAY, JUNE 21.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL, at 8 o'clock p.m. On TUESDAY, JUNE 20.

The FAREWELL On behalf of the COLLEGE will be given by the Rev. Dr. ODGERS, and the

WELCOME into the MINISTRY by the Rev. CHARLES HARGROVE, M.A.

A. H. WORTHINGTON, B.A.,
1, St. James' Square,
Manchester,

Rev. HENRY GOW, B.A.,
3, Keats Grove,
Hampstead, London, N.W.

Hon.
Secs.

LONDON SUNDAY SCHOOL SOCIETY.

THE AGGREGATE SERVICE for Elder Scholars and Teachers will be held at Essex Hall, on Sunday, June 25, at 3.15 p.m., and will be conducted by the Rev. J. ARTHUR PEARSON.

R. ASQUITH WOODING, Hon. Sec.

Now Ready. 234 pp. Crown 8vo. Cloth Gilt.
Price 3s. 6d. net.

STRANGER THAN FICTION.

Being Tales from the Byways of Ghost and Folklore.

By MARY L. LEWES.

PUBLISHERS' NOTE.

This volume will make appeal to all those interested in the beliefs and superstitions that still have a firm hold in many of the out-of-the-way parts of the British Isles. It will also interest lovers of the Uncanny and those interested in Ghost-lore generally. There are chapters devoted to Ghostly Phenomena; Corpse Candles and the *Toili* (or Phantom Funeral Processions); Welsh Fairies; Wise Men; Witches; Family Curses; Spectral Animals; &c., &c.

OPINIONS OF THE PRESS.

"Everybody, whether a professed sceptic or not, likes a good ghost story, and in the volume before us the author has many an entertaining one to tell."—*Globe*.

"We have not for a very long time come across a book that interested us so much as this did."—*Sheffield Daily Telegraph*.

"Should be read by all interested in the occult and supernatural."

South Wales Daily News.

"Has a thrill on every page."

Pall Mall Gazette.

"Will receive a hearty welcome from those who are attracted by the occult."

Newcastle Daily Chronicle.

Write for latest catalogue and sample copy of *The Occult Review* to—

WILLIAM RIDER & SON, LTD.,

164, ALDERSGATE STREET, LONDON, E.C.

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.

By P. E. VIZARD.

THIRD EDITION. Price 1/6 net.

"The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and Man. The book is a good one."—*Inquirer*.

"The yearnings and outpourings of the human heart were never expressed in truer language nor in fewer words."—*Rock*.

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful."

Literary World

PHILIP GREEN, Essex Hall, Essex-st., Strand.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the Country, four miles from Crewe. Excellent Buildings and Equipment. Two open Scholarships at Oxford, December, 1910. Prospectus on application to the HEADMASTER. Inspection specially invited.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, Highgate, N.—WANTED, in September, Music Mistress (piano, singing).—Apply by letter, stating qualifications, training, experience, and whether willing to be resident.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, June 18, at 11 a.m.

PROF. BURGHARDT DU BOIS

(Author of *The Souls of Black Folk*).

"The Problem of the Negro in America."

„ at 7 p.m.

Mr. C. DELISLE BURNS, M.A.

"Dante's Idea of a Gentleman."

Wednesday, June 21, at 8.30 p.m.

Dr. STANTON COIT.

Mysticism: III. "The Intoxication of the Spirit."

All Seats Free.

THE BUSINESS OF

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free.

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

the new premises of the Central Bureau for the Employment of Women.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 18.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, H. G. CHANCELLOR, Esq., M.P.
 Brompton, Fort-road, 7.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. GORDON COOPER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. C. HALL, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11, E. I. FRIPP, B.A.; 7, Rev. F. K. FREESTON. Hospital Sunday Collection.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. F. SUMMERS.
 Hackney, New Gravel Pit Church, Chatham place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. F. K. FREESTON; 6.30, Rev. E. I. FRIPP.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Hford, High-road, 11, Mr. J. CARROLL; 7, Rev. T. E. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES. Evening Subject: "The Certainties of Religion."
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 6.30, Rev. C. ROPER.
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethna Green, 7, Rev. J. C. BALLANTYNE.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. A. STEPHEN NOEL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. D. HOOLE 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. W. WENDTE, D.D., of Boston, U.S.A.
 Wandsworth Unitarian Christian Church, Town Hall, Wandsworth, 11 and 7, Rev. C. A. McDONALD, M.A., B.D.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. W. T. COLYER.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. F. R. NOTT, LL.B.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. A. R. P. HICKLEY.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. GOW, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. MELLONE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. McDOWELL. Flower Services.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. L. H. THOMAS, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KREBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

WRIGHT.—On June 14, at Heather Brae, Atkinson-road, Sale, to the Rev. and Mrs. C. M. Wright, a daughter (still-born).

MARRIAGES.

DAVIES—JENKINS.—On June 7, at the Unitarian Church, Pontypridd, by the Rev. R. J. Jones, M.A., Aberdare, John Park Davies, B.A., B.D., of Pontypridd, to Gwenllian Hawys Jenkins, of Penygraig, Rhondda Valley.

DOWSON—COWEN.—On June 14, at Cala, Cape Colony, Robert Manning, son of Benjamin Dowson, of Upper Broughton, Melton Mowbray, to Ina Muriel Cowen, niece of Fitzwilliam Bell, Esq., British Resident of Cala.

URQUHART—RENDALL.—On June 7, at the Unitarian Chapel, Bridport, by the Rev. W. L. Tucker, Murray McNeel-Caird Urquhart, younger son of the late Dr. and Mrs. Urquhart, Kirkcudbright, to Bertha, second daughter of Mr. and Mrs. Ed. P. Rendall, of Bridport.

DEATHS.

CARTER.—On June 11, at 94, Brighton-grove, Newcastle-on-Tyne, Frances, wife of Charles Carter, aged 64 years.

HEYS.—On June 11, Elizabeth, wife of Orlando E. Heys, of 8, Wellington-road, Heaton Chapel, near Stockport, and daughter of the late David Bowlas, of Reddish.

SWIRE.—On June 9, at Layton Burrow, Mansfield, Charles Swire, of Sutton-in-Ashfield, eldest son of the late Rev. F. Swire, rector of Elston, aged 54 years.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY wishes to recommend a very superior girl as Under-Nurse. Excellent recommendation from previous situation.—Apply, Mrs. SWANWICK, Cirencester.

HOUSEKEEPER.—An industrious, capable lady desires re-engagement to manage a gentleman's house.—A. D., INQUIRER Office, 3, Essex-street, Strand, W.C.

MISS KENNEDY (for many years connected with the INQUIRER) seeks a position as Secretary, Book-keeper, or Business Manager. With opportunity for Journalistic or Social work preferred.—21, Cheverton-road, Hornsey-lane, N.

YOUNG GENTLEWOMAN requires re-engagement as Governess, children over 7 years of age. Excellent references. Music, Fluent French, Drawing, Brushwork, Drilling.—Miss HORRELL, 5, Grimston-avenue, Folkestone.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	375
LIBERAL CHRISTIANS AND THE BIBLE	376
OUR PARIS LETTER	378
CORRESPONDENCE :—	
What is Wrong with the Church	378

MEETINGS AND SOCIETIES :—	
The British and Foreign Unitarian Assoc.	380
National Unitarian Temperance Assoc.	383
The Central Postal Mission	384
The Unitarian Van Mission	384
The British League of Unitarian Women.	385

National Conference	385
The National Conference Union for Social Service	386
NEWS OF THE CHURCHES	386
Appeals	387
NOTES AND JOTTINGS	387

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

**** Owing to the Coronation Holidays THE INQUIRER will go to press early next week. The first post on Wednesday morning is the latest time at which news can be received. The two Bank Holidays place special difficulties in the way of quick distribution, but every effort will be made to ensure delivery as nearly as possible at the usual time.*

NOTES OF THE WEEK.

SIR ALEXANDER HOSIE's report on the Chinese opium traffic has been issued by the Foreign Office this week. He expresses the belief, based upon close observation, that the cultivation of the poppy will have disappeared entirely from China in two years' time. According to treaty, the export of opium from India will then cease automatically. When it is remembered that the population of China is over 300 millions and that a short time ago the annual crop of opium was worth £23,000,000, this change in the habits of the people may justly be regarded as one of the most remarkable social and moral revolutions in history. Speaking of the chief opium-growing provinces in China, Szechuan and Yünnan, Sir A. Hosie says that the result of his personal investigation, extending over 34 days' travel overland, and of the testimony of others, he is satisfied that poppy cultivation has been suppressed in Szechuan, and that in the province of Yünnan there has been a reduction of about 75 per cent.

ON Friday, June 9, the *Times* devoted a leading article to an appreciation and criticism of Professor Eucken's Essex Hall lecture on "Religion and Life." It describes it as "a signal illustration of the changed attitude of modern thought—even in this country, which has only slowly and reluctantly recognised the critical movement of the Continent—towards the tremendous problems of religion, its nature, and its origin." Sub-

sequently the writer pays Professor Eucken the compliment, not of easy eulogy, but of suggestive criticism. He finds the conception of "a life superior to the world and to the conclusions of the intellect" unsatisfying, and suggests that the more virile and vital forms of religion are those in which the intellect joins with the emotions and the will in recognising the sweet reasonableness of doing right and eschewing wrong, and regards the spiritual life as the highest outcome, not of "a Whole in man's nature," but of man's nature as a whole and at its best.

"It is true, no doubt," the *Times* writer says in conclusion, "to say that all true religion is something more than a conclusion of the intellect, but that is a very different thing from saying that its claims are superior to or independent of the conclusions of the intellect. The latter proposition seems to us, though apparently not to Professor Eucken, to lead directly and inexorably to the conclusion that religion is a purely subjective state of mind, infinitely precious to the individual soul, but incapable of being shared, except by accident, with any other soul in the universe. For to discern identities and detect differences and to account for both among the phenomena of human experience is the special work of the intellect, and if the intellect be excluded as incompetent to take cognisance of those religious emotions of which the spiritual life consists, there is no other faculty by which the identity or diversity of these experiences can be discerned and their real objective existence ascertained. Thus the spiritual life is reduced to the bleakest of individualism, the soul wanders alone in a desert of subjectivity, and the Communion of Saints becomes a phrase which has no meaning whatever."

It was announced at a meeting of the Manchester City Council on Wednesday that Cross-street Chapel is to be closed as a place of worship. In consideration of a

gift of a strip of land for city improvements the Corporation will assist the trustees to get permission to use the site of the chapel and the burial-ground for other purposes. This decision has long been inevitable owing to the removal of the population, but it marks the close of a fine chapter of religious history, and will awaken many interesting memories.

PLAIN and unimposing outside, Cross-street Chapel can boast of one of the most beautiful and impressive Nonconformist interiors in the country. Of the meeting-house type, without a touch of pseudo-Gothic, its simple dignity and spaciousness, its rich and subdued colouring, its atmosphere of worship and the noble memories which it enshrines, make it natural to speak of it as a Nonconformist cathedral. We shall have another opportunity of referring more in detail to its history, and the great causes of human freedom and spiritual religion with which it has been identified. At the present moment many of our readers will think of it chiefly as the scene of the long ministry of the Rev. William Gaskell, 1828-1884, a name linked with one of the fragrant memories of English literature, of the kindling eloquence of Dr. James Drummond, afterwards Principal of Manchester College, Oxford, who was Mr. Gaskell's colleague from 1859 to 1869; and of the genial influence of the Rev. S. A. Steinthal, minister from 1871 to 1893, with his life-long passion for good citizenship and social improvement and a wide tolerance in religion.

THE Bishop of Manchester spoke some plain words on Monday about the poverty of the clergy. He pleaded earnestly for the setting up of a fund for securing to the clergy in his diocese a living wage. "A Church which is spiritual," he said, "will be careful to maintain its ministry on principles of equity and liberality. It will meet the gifts of God with a response that is worthy of those gifts. It will not

endure to see its doctors, lawyers, and bankers prosperous while its ministry are made to feel that of all public servants the clergyman is in the least repute. Yet, apart from endowments, it is the painful truth that our clergy are assigned a starvation wage, as low as that of the casual labourer. I am reckoning voluntary gifts only. The sum raised by voluntary gifts for the clergy of this diocese would not amount to 25s. a week for each of them, and the additional sum which I propose that we should raise would only bring our voluntary offerings for the clergy to 25s. a week per clergyman. The fact that some of them have private means does not touch the question of our liberality, nor does the fact that we have endowments really affect it. These are what we may call gifts of fortune, or gifts of God's good providence. They are not our gifts. Our gifts would, if distributed all round, give each of our clergy £65 a year, or 25s. a week, provided that we raise some £20,000 a year more than we are raising to-day."

* * *

"LET us also settle this firmly in our minds," he continued, "that no provision is a proper provision which makes men or their families objects of charity. The touch of charity is degrading. . . . Alms that come intermittently, and on special emergencies, and in response to urgent appeals, alms which supplement inadequately an insufficient supply of the necessities of life, these alms may easily train the recipients of them to be paupers. I have lived long enough to see pauper clergy bring up pauper families, though none of them ever came within reach of the Poor Law; men and women who were always on the look-out for doles, and were forced to expect them. I do not say that they have been many in number; they have not. I do not say that all receivers of gifts have been degraded by them. Very far from it. But I do say most unhesitatingly that the Church which is content that any part of its ministry should receive an inadequate provision, and should be always on the look-out for gifts, can never be a self-respecting Church, and is in danger of finding among its clergy some men of a pauper spirit."

* * *

ROMAN Catholics, like many others in these days of changing religious habits, are discovering that if the people will not come to the Church, the Church must go to the people. On Wednesday the Archbishop of Westminster consecrated a motor mission van. In the day time it will be fitted up as a miniature chapel for the celebration of Mass, and at night it will provide sleeping room for two itinerant priests. It will go on tour in East Anglia next month, entering into friendly rivalry with the various other vans which are already on the road.

LIBERAL CHRISTIANS AND THE BIBLE.*

WHAT the Bible meant to the early Puritans or to Scotch Covenanters, it is difficult for the most Bible-loving of moderns to realise. To feel as these men felt, that within the covers of the Bible lay everything they needed to know about life and death, about God and the soul, and about the past and present course of events—what a marvellous, supremely great possession the Bible must have seemed! They were told not merely that all religious truth was in the Bible, but that every earnest, true Christian was capable of getting all the truth he needed out of it! Here was a Book which is in itself judged without any prejudice as to its infallibility, the most remarkable Book, or collection of books, in the world. Its early legends have something of the epic beauty and simplicity of Homer; its history is the history of a unique people with a genius for religion; in the Prophets there are the most tremendous indictments of evil to be found in literature, the most splendid vindications of righteousness, and the most appealing calls to God. In the Psalms religious emotion of every kind, sorrow for sin, longing for God, despair, joy, sorrow, triumph, thanksgiving, receive a lyrical expression which makes them stand alone in religious literature. This great collection closes with the New Testament, with the life of Jesus, the early history of the Church, the thoughts of St. Paul—subtle, profound, passionate, God-inspired—and not least important for the Puritans, with the Book of Revelation, in which the past and present course of events might be read. And this Book was given to ordinary men, translated into the simplest, most beautiful, most melodious English, the English of the common people, and yet touched in some strange way with a Divine grace and power, and the common people were told not merely that this Book was the very Word of God, but that it was theirs, that it was written for them; they were invited to read and study and live by it. No Church, no sacraments, no creeds, came in between them and the Bible. They were told that a pure heart and a living faith were sufficient for them in the understanding of the Bible. What excitement, what joy, what a source of boundless wealth and perfect security men must have felt at finding the English Bible in their hands. We like to think of the delight of mediæval scholars handling a MS. of Homer for the first time, poring over the pages, feeling a new world of

beauty revealed to them. But this was a deeper joy, "in wider commonalty spread." This concerned not art or intellect, but the profoundest things of the soul. You remember Keats' lines on first looking into Chapman's Homer:—

"Then felt I like some watcher of the skies

When a new planet swims into his ken,
Or like stout Cortez, when with eagle eyes
He star'd at the Pacific—and all his men
Looked at each other with a wild surmise;
Silent upon a peak in Darien."

But for the early Puritan, it was not a new planet, it was the Sun of their soul; it was not America, a great new country, it was heaven itself which seemed to be opened to them in the Bible. As Wordsworth says of the French Revolution:—

"Bliss was it in that dawn to be alive,
But to be young was very heaven."
"A homeless sound of joy was in the air."

The pearl of great price had been found and was delivered to man. Each man could appropriate it for himself. He had in his possession the indubitable key to life. There need be no more doubts or wandering. And this great gift of final, absolute Truth was not like that of the Roman Catholic Church, a set of propositions to be accepted and obeyed. It was a living Book, given to living men. Each man felt called upon to read, to think, to receive for himself. It made for individuality, for life, for independence, for manly strength.

However impossible it is for us to conceive the Bible in this way, as the complete and final word of God, we ought to be able to sympathise with the joy and strength which this conception of it brought to the common people of England.

All that is best and strongest in the literature, the thought, the political action, the individual courage and resolution of the sixteenth and seventeenth centuries owes much to this conception of the Bible both in England and Scotland and in the New England beyond the seas. That conception we believe to have been too fixed, too absolute; it brought with it certain limitations and when worked out manifested inherent difficulties and contradictions. But the Bible read in this way was a great strength to our national life. It reminds us of the old fable of the father who told his idle sons that a great treasure was buried somewhere in his land. They digged it deeply in all directions, as they would never have digged if they had not hoped to find the treasure, and as a result of such agricultural energy and such tireless labour the land bore crops richer and more wonderful than had been ever seen before. No man can live with the Bible as the early Puritans lived with it, no man can love it as they loved it, without receiving so far

* Abridged from a paper read at the annual meeting of the British and Foreign Unitarian Association, on June 8, 1911.

as he is capable much that is good and inspiring into his soul.

"That time is past,
And all its aching joys are now no more,
And all its dizzy raptures,"

And with Wordsworth we Liberal Christians ought to be able to go on to say—

"Not for this
Faint I, nor mourn, nor murmur. Other
gifts
Have followed: for such loss I would
believe
Abundant recompence."

We find God's Word in other books beside the Bible. We have a larger thought of Revelation, and our thought need not be less deep in proportion to its width.

But in the process of change we ought to recognise a real danger that the Bible for a time may come to be far too little regarded.

And this danger is a fact. I venture to think that there was never a time in Christian history when the Bible was read with so little love, so little interest, so little sense of its supreme worth as it is to-day. There was never a time when it was taught so badly, when it is taught at all, never a time when it played so small a part in the life of our nation or of the individual. This is partly due to reaction from the old Puritan claims, to the Bible worship which they set up, to the hardening of their conception of it, until the Bible became a tyranny and an oppression rather than a life-giving force. It is due also to two other causes; first, the revival of Anglo-Catholicism, and second, to Biblical criticism. The Anglo-Catholic, like the Roman Catholic, does not really regard the Bible as a Book for the people. He is inclined to see some danger in every man reading the Bible for himself. It is the Church, and not the Bible, which is of central importance for him. The Bible by itself is a confusing book, easily leading men into heresy. It can only be read rightly under the guidance of the Church. Simple men and women need not concern themselves with it very much. Let them hear it in church and listen to the explanation of the Church's ministers; let them take the Sacrament, accept the creeds, and yield their minds to the Church, and all will be well. I do not think I exaggerate when I say that the Book of Common Prayer is for many Anglicans a book which they regard as far more important for ordinary people than the Bible itself. That Book of Common Prayer has in it some of the noblest, simplest, and most beautiful prayers in the language; it has, of course, also the Psalms and other portions of Scripture; it has creeds, catechisms, and other forms of worship, but I do not think any but a High Anglican would claim for it that it is worthy to take the place of the Bible. It is much more national and sectarian, and particular. It lacks the all-round appeal of the Bible to the spiritual life. This over-emphasis on the Book of Common Prayer in contrast with the Bible by the Church which represents itself as national, is one of the reasons why the Bible is less known and of less importance than it ought to be.

A second reason is due to Biblical criticism. The Bible, in the hands of its learned interpreters, has come to be regarded as essentially a collection of books to be examined, to be analysed, to be dated, to be discussed, rather than to be quietly read and loved. "We peep and botanise upon our mother's grave." The prevailing attitude in our Colleges, and sometimes even in our pulpits, is that of criticism. Thousands of learned men have devoted themselves to the question of authorship and date of the different books of the Bible, and have discovered that even in such books as Genesis or Isaiah many different writers, far distant in time from one another, are to be found.

An elaborate, complex, and learned science has grown up about the Bible. To those who care for historical investigation the study of origins is full of interest; but for those who care especially for the religious life, it may easily become burdensome. It would be idle and foolish to complain of Biblical Criticism, more especially for us in the Free Churches. It may be said that every minister ought to know something about the structure and history of the Bible, just as every medical student has to learn his bones. We must welcome all new truth, and we may gladly recognise that Biblical Criticism has done much to make the Bible more understandable, even though it passes by the essential charm and greatness of the Bible. It is a work that had to be done, and, no doubt, it is not finished yet. It was a work that often called for much courage and self-sacrifice, and which always calls for hard, patient, lonely investigation, and for a devotion to pure scholarship which should command our admiration. It has often involved suspicion and dislike, and worldly failure and persecution. Biblical Criticism has had its very real martyrs, who have suffered much on behalf of the work they did. They were often brilliant thinkers and exact faithful scholars, whose career was checked at every turn on account of the quiet, faithful impartiality and outspokenness of their criticisms. We ought never to forget them. All honour to the hard, dry, patient work they did; the investigations they undertook, and the fearless courage with which they made them known to an unwilling world. But the only chance for the Bible to be felt again as a real religious power in English life is that the chief emphasis should come more and more to be laid on the spiritual truth and beauty and power of the great teachings of the Bible. The results of Biblical Criticism need not be ignored. They must be accepted, but they are a mere preliminary. Like John the Baptist, with his stern and rugged force, and his uncompromising attack on all error, they are preparers of the way. The great work of Biblical Criticism will only find its full justification and its richest reward if as a consequence of it there grows up a wiser, more discriminating reverence, a deeper understanding, a sincerer love for the lives and teaching of the best and holiest men of whom the Bible tells us. I look forward to a return of the influence of the Bible into our modern life. Its words have been amongst the first which little children learn; they have been the last upon the lips and in the ears of the dying. They

have been the inspiration of men in the great crises of life, they have been a trumpet call to duty, a peace in pain, a consolation in sorrow, a strength in defeat, a refuge in despair. There is no experience of the soul which does not find the most perfect expression in some portion of the Bible. The associations which cluster round this Book are the most sacred, the most far-reaching, the deepest that are connected with any book in the world. There is nothing in Biblical Criticism which need prevent us from feeling to the full the beauty and truth of the great thoughts and personalities in the Bible. But it can only come back to us if the Higher Criticism takes a more subordinate place. Professor Boyce Gibson, whose name ought to be held in honour as the foremost English interpreter of Eucken, says in his book on Eucken's "Philosophy of Life," "He has the greatest respect for accurate historical scholarship as represented in the work of history professors, but he holds that such work is essentially preliminary. When we have, with impersonal disinterestedness, edited and worked up our records, we have done important historical work, but we have not got to the heart of the history we have been considering. We have still to interpret the fact as a message and to personalize it by realising and acting out its present-day significance. We want interpreters who, while they are scholars indeed, aware of dates and authorship, shall be at the same time much more than mere scholars, men who are profoundly moved by the great truths in the Bible, whoever said them and whenever they were said; men able to help us realise not a mere development in history, but the fundamental grandeur and value of the thoughts themselves. Such men do exist in small numbers amongst us, but the call of the future is for more of them, rather than for more merely Higher Critics; and if they come in answer to the call, there need be no fear that the Bible will pass out of our life. Under new conditions, and with a less absolute authority in every part, the Bible ought still to be known and loved and revered as the greatest friend amongst books of those who want to live in the spirit. Like the Church of Sardis of old, we are called "to stablish the things that remain which were ready to die." The things that remain to us in the Bible after the Higher Criticism has told us all it can are the most important things, the things that belong to the soul.

No work for Liberal Christianity is more important than to make men realise the beauty and greatness of the Bible, not as an Infallible Book, but as a record of the greatest religious experiences of men.

Liberal Christians have done much for the Bible treated as science. They have now to do more for the Bible as Art and Poetry and Religious Revelation. Our success in this is more difficult. It must depend on the amount of imagination, of love, of spiritual experience which there is in us. He who approaches the Bible in that spirit will find it answer as with the voice of God Himself, with deep organ notes of beauty and of power to many of his highest needs.

OUR PARIS LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE terrible aeroplane accident at Issy-les-Moulineaux has cast a shadow on the month of May which is usually the gayest of the year in Paris, and which has been made even more gay than usual by the superb weather. The late M. Berteaux was, perhaps, the most popular man in French politics; even his political opponents liked him, and the only really spiteful article published after his death appeared in the *Temps*, which could not forgive a rich man who devoted himself to the cause of social reform. His funeral was really, not merely officially, a national one. More impressive even than the immense procession, in which ambassadors and military dignitaries in gorgeous uniforms walked together with the representatives of trade unions and Socialist organisations, was the huge crowd that lined its route from the Ministry of War in the Rue St. Dominique to the station at the end of the Avenue du Bois de Boulogne, a distance of about three miles. I have never seen such a crowd in the Champs Elysées on a weekday morning; there has been nothing like it at the reception of any foreign sovereign who has visited Paris during the last five years. And it was a crowd largely composed of the working classes and the small *bourgeoisie*.

Evidently the popular imagination was struck, not only by the sudden tragedy which cut off a favourite of fortune in the height of his career, but also by the character of the man himself. There are not many men of M. Berteaux' wealth who lay themselves open to the reproaches of the writer in the *Temps*, who accused him roundly of being a demagogue, and more than hinted that he was an *arriviste*. Ambitious M. Berteaux certainly was, but he was not an *arriviste*; the *arrivistes* are to be found rather in the ranks of those who, starting from what are called "humble origins," use Socialism as a ladder wherewith to climb into notoriety and kick it down when they have got there and are worth bidding for. I have never been able to understand why one should doubt the sincerity of a rich man who professes Socialist or semi-Socialist opinions; surely he is the least interested of Socialists. The doubt probably arises from the mistaken notion that Socialists advocate asceticism and universal poverty. Nobody who knew M. Berteaux could doubt the sincerity of his political opinions, which were not explicitly Socialist, although very nearly so. Even if with him political ambition was stronger than self-interest, how much better it would be if more rich men resembled him in that respect. And I see no evidence of an overwhelming and excessive ambition. He would probably have held office much earlier and longer than he did, had his opinions been less advanced. He was frequently to be found voting with a minority of twenty or thirty Radicals in the same lobby as the Socialists; your *arriviste* always votes with the majority. He several times refused the Ministry of Finance on account of his connection with the Stock Exchange, which, in his opinion, made it improper for him

to accept that post. Throughout his political career he remained consistent. His weakness as a politician was a certain impulsiveness.

Had he lived, M. Berteaux might well have been the next President of the Republic. His political influence was very great, and he was the chief figure in the present Ministry, which owed its existence to him. His last pre-occupation was the restoration to their posts of the railway employees dismissed after the recent strike, and it was largely through his efforts that the Government took that measure on the State Railway and pressed it on the railway companies. The railway-men did not forget; all their organisations were represented in the funeral procession, and they were headed, for the first time at an official function, by the red flag of Socialism draped in crape. Perhaps the *Figaro* did not exaggerate too much the significance of this fact—ominous, indeed, from its point of view—that the emblem of revolution should be carried through the wealthiest quarters of Paris in a State procession behind ambassadors and generals and ministers.

The funeral was a purely civil function, and there was no religious ceremony at the grave, but some of the late Minister's relations caused a Mass to be said for him a few days later at a Parisian church, although the curé of Chatou, where M. Berteaux was buried, announced that his bishop had instructed him to refuse a religious ceremony if it were asked for. The good man added that he was pained and surprised that it was not asked for. The episcopal inhibition, which the Archbishop of Paris seems to have waived, was based not on the fact that M. Berteaux was a well-known Freethinker and Freemason, but on the fact that he voted for the Separation Law. One cannot help wondering why Catholic burial, which was refused to Father Tyrrell, who would have desired it, is constantly given in France to notorious atheists and Freemasons who would certainly refuse it, if they could be asked. It is said that M. Berteaux was allowed a Mass because he died suddenly and may possibly have "repented"; but, in that case, why was it refused to Father Tyrrell, who also died without the opportunity of "repenting"? Everyone knows that M. Berteaux would have refused the sacraments had he had the opportunity, and the curé of his parish declares that none of his family ever go to church.

This is the season of picture exhibitions in Paris, and it has set in this year with unusual severity. In the Grand Palais there are the two official Salons containing between them more than 3,000 paintings, to say nothing of sculpture, drawings, &c. On the Quai d'Orsay, in a temporary building, is the Salon des Indépendants, where nearly 7,000 pictures are exposed. Anyone who pays a subscription has the right to exhibit, with the inevitable result that there are some extraordinary productions—academic works too bad for the Salons side by side with wild efforts at originality. Yet these are compensated for by a minority of great interest, more than are to be found in the Grand Palais. In the Salle du Jeu de Paume, in the Tuileries Gardens, are Dutch masters of the 17th century,

and the English Pastellists of the 18th century are close by, in the Rue Royale. An exhibition of the works of Ingres has just closed, and an exhibition of the costume of the last three centuries has just been opened at Bagatelle, Sir Richard Wallace's former residence in the Bois de Boulogne, now, with its beautiful gardens, the property of the town of Paris. The Musée Cernuschi, in the Avenue Velasquez, has a profoundly interesting exhibition of ancient Chinese art, the Musée des Arts Décoratifs one of objects in the Turkish taste produced in Europe in the 18th century, and the Musée Galliera a collection of modern French pottery. Add to these the innumerable exhibitions of small societies and of the works of individual artists, and it will be seen that the unfortunate art critic has his work cut out. Only in the night watches can he have time to commit to paper the confused impressions gathered from the artistic orgies of the day.

The great sales have to be visited too. There have been several; that of the Decourcelle collection is concluded as I write. The private view of a great sale is as much a "society function" as that of a fashionable exhibition. Moreover, the fashionable collectors crowd to the sale itself and there pay about twice as much as they would be asked for the same object by the most expensive of dealers. Why they do it nobody knows, least of all themselves. The Decourcelle collection, for instance, though it included a few fine drawings of the French school of the 18th century, was far from being a great collection; it contained nothing of the very first importance, yet the prices were astounding. A terra-cotta bust of Madame de Barry by Pajou, with several restorations, fetched more than £8,000. There must be a good many people with more money than they know what to do with; such follies suggest that those who find something wrong with our social system have at least a *prima facie* case.

Paris, May 31, 1911.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WHAT IS WRONG WITH THE CHURCH.

SIR,—The churches cannot afford to lose from among their active sympathisers such men as Mr. Hugh Herford, any more than—may I venture to say—he can afford to detach himself from their fellowship. Indeed, it appears to me that it is a feeling of protest against being forced into such a position that has led him to express himself somewhat strongly in his answer to Mr. Lloyd Thomas. It will be well for us if we can come to understand what it is in our services or our constitution that repels or alienates many men and women of broad religious sympathies and unselfish activities, who would be an added

strength to our churches if we could include them.

I fear that we must recognise at the outset that some cleavage is inevitable from the fact that our churches are not only ethical societies, and associations for social service, but primarily unions for religious worship. This object must, without any intentional exclusion on the part of the church, prevent those from joining it to whom the attitude of worship is uncongenial or impossible. This must be accepted with no more blame to either side than when a society of musicians fails to include painters and sculptors in its membership. But there are others, rationalists in religion, who are not averse from public worship, but who yet find no home with us. Is the obstacle in the teaching of our ministers, or in the form of our services? It may well be in our failure as individual members of the church to live up to our opportunities.

I cannot think that Mr. Capleton's reproach to our Free Churches that they "call men to worship a God of tradition interpreted by a priestly caste" is justified. Our ministers form, of course, a separate profession, for which they are prepared by a special training, just as schoolmasters, medical men, and lawyers do. But, as is the case in these other professions, their special qualifications for service are their only claims to leadership. They have no priestly position—their influence in the church is directly proportioned to their power of enlightening and inspiring. No other claim could, I venture to say, be tolerated amongst us in these days, and I see no general tendency to make it in this body of self-sacrificing men. I do not wish to claim too much for our ministers, but I believe that their teaching is mostly progressive—some in the highest degree—and in sympathy not only with modern intellectual development, but with the great social questions of our time. Of none is this more true than of Mr. Lloyd Thomas.

Many people, I believe, know something of the feeling of nearness to God, spoken of by Mr. Capleton, amidst the beauties of Nature. It is an uplifting experience, but the teaching of our churches will not let us rest there. It tells us that nearness to God can only be preserved by getting near to our fellow-men, by practising justice no less than mercy, and by sharing with those less fortunate than ourselves the culture and the things of beauty that uplift us. It is no mere quietist preaching to which we listen. We must admit, however, that our churches have not, in their public worship, entirely broken with tradition, and here perhaps is the kernel of the difficulty. We have thrown off much of the trammels of the past—how much is there of old observance that it is well to keep? Religion is, and has been, a growth and a development, and to many it seems inadvisable to cut ourselves off entirely from the use of the forms which are part of our heritage as a church, and which have become dear from long use. On the other hand, since the *form* of worship is its least important part, it may be well for some of us to consider whether we should, even at some sacrifice of feeling and association, modify it—say in the direction of an extended lectionary—to

meet the requirements of those who feel cramped by our present usages.

It has been said that the function of religious worship is "to throw the white light of eternal things" upon life—upon our ideals, our achievements and our failures, upon our self-deceptions and our selfishnesses—to illuminate the path of daily duty to the end

"That nobler life therein shall own
The pattern on the mountain shown."

Will those who can do so help us to make this aim a reality for increasing numbers in the future?—Yours, &c.,

(Mrs.) L. PRIESTLEY-SMITH.

Birmingham, June 7.

SIR,—As a reader of THE INQUIRER for twenty years I was surprised by the claims which Mr. Lloyd Thomas put forward recently on behalf of the "Church," outside of which, he said, "there was no salvation." In his reply to Mr. Herford in this week's issue he tries, ineffectually, I think, to turn the tables against Mr. Herford by saying there are many other "priestcrafts" besides the "priestcraft" of the Church. He enumerates some of them—the medical priestcraft, the educational priestcraft, the legal priestcraft, the political priestcraft, and so on. That may be all true, but none of these "crafts" lays any claim to a Divine commission, or pretends to have influence in the other world. The "priestcraft" of religion does, and this constitutes its strength, and also its danger to the freedom of thought and the progress of liberal opinion.

Take a recent instance. The General Assembly of the United Free Church of Scotland deposed the other day a minister, and the following are the terms of the deposition:—"The Assembly hereby depose the said (mentioning him) in the name of the Lord Jesus Christ, the alone head and King of the Church, and by virtue of the power and authority committed by Him to them (the italics are mine) from the office of the Holy Ministry, prohibiting and discharging him to exercise the same or any part thereof in all time coming, under the pain of the highest censure of the Church."

Here is a high, and, in my opinion, an arrogant claim put forth by a dissenting church in the light of this twentieth century. The *Scotsman*, in its article, draws attention to the extraordinary wording of the sentence, and says, "Certainly Christ never, either expressly or impliedly, gave any such authority to the Church of Scotland or to the United Free Church. The former body derives its authority from the State; the latter from its own constitution, provided that, in the opinion of the Civil Courts, the sentence is regular and constitutional." This may be Erastianism in the eyes of Churchmen, but it is common-sense. Any other view lands us in full-blown Roman Catholicism, with apostolical succession and other evils. Christ did not establish a church on earth. He promulgated certain fundamental and seminal principles of love and brotherhood, which, if acted on, would have brought "peace on earth and goodwill to men." Alas! that day is still far distant. Shall

we say that humanity is not yet ripe to receive them? Macaulay, in his famous review of Ranke's "History of the Popes," begins it by saying: "There is not, and never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." What! the Imperial Church of Rome a work of *human policy*? How much more would he have applied it to the Church of England, and the numerous dissenting churches which exist in this country? Mr. Lloyd Thomas, with all his enthusiasm, is on wrong lines, and Liberal Religion will never be advanced by adopting the claims and the methods of antiquated and non-reforming churches.—Yours, &c.,

WM. SMITTON.

Dunning, Perthshire,
June 8, 1911.

[It is, we think, only fair to point out that Mr. Lloyd Thomas did not use the phrase "outside the Church there is no Salvation" in the old dogmatic sense, as our correspondent seems to imply. He was speaking of the real Communism of Love, the Perfect Fellowship, which he finds consummated in the Church-life. Here are his own words: "Outside the society of spirits, outside the company of faithful souls, there is neither health nor joy. In the old words, re-read and re-interpreted, *outside the Church there is no salvation*." Whether the reader agrees with this view or not, it is clear that the phrase is used here in a deeply ethical and spiritual sense; it is *re-read* and *re-interpreted*, and it is desirable that this should be remembered in the discussion.—Ed. of INQ.]

SIR,—The more earnestly those of us who occupy what may be called the Liberal Catholic position in our churches endeavour to raise clear issues, the less satisfactory appears to be the result. Those who in any measure differ from us seem afflicted by a strange hankering after the letter of our words and a strange blindness to the spirit which, in all loyal humility, we desire to express. Particularly noticeable has this been in the letter of Mr. Hugh Herford, and in that of Mr. Andreae in your last week's issue. The purpose of discussion will not and cannot be served by the method of abstracting passages from letters or articles and disjointedly commenting thereon. Such a procedure only makes discussion unsavoury and unsatisfying. A man who sits down to a feast should take that feast as a whole, a pleasing or displeasing unity, and not look for scratches on the silver or holes in the tablecloth.

It is surely not necessary to subscribe to all Mr. Thomas's formulations of his ideal in order to behold, in his appeal for a deeper devotion of soul, for a new and a true religious mysticism, for a purer realisation of the Church as a fellowship in God, something which is of supreme value in religious life to-day; and it is really difficult to continue discussion with those who have no sense for the spirit which prompts that appeal, and no experience of the lonely weariness of heart out of which it springs. The true and only life of religion is the life of personal

devotion, of direct personal communion with the spirit of God. The work of the Church, as an "organised institution," no matter what sect such a Church may suppose itself to represent, is simply to preserve the spirit of devout worship in the world, to provide a place for that fellowship which is a true communion of souls, to lead men to the gateway which opens from the seen to the unseen, to keep the fire burning continually upon the altar. What is wrong with the churches (not with "the Church") is that frequently they let the fire go out, and, when a wanderer from the world comes, he finds only ashes. The churches mistake their mission by supposing that it is their business to cultivate doctrine and teach formulas, instead of to inspire the spiritual life and to cause the individual soul to bow in adoration and contrite humbleness before the Majesty of Eternity. What is wrong with the world, on the other hand, is that, from a variety of causes, men and women are not sufficiently alive to the fact that they possess souls which cannot do without God; they do not really feel the need for devout communion. When they do—and, even now, there are signs of a return—they will come to the Church again. The real tragedy will occur when, coming to the Church, they find the spirit departed, and the ghosts of tradition and dogma haunting the desolate place. Meanwhile, can anyone fail to see how sacred and how severe is the task laid on those who are definitely set apart to serve religion and the Church? What, to the rest of the world, may be a secondary concern, or no concern at all, must to them, at every moment of their lives, be a primary interest. Are they not the wardens of the gate? Will any sympathetic layman declare that that is an *easy business*? Surely, it is a strange time in which to talk of "ecclesiasticism."

—Yours, &c.,

STANLEY A. MELLOR.

Rotherham.

SIR,—If Mr. Andreae can induce Mr Lloyd Thomas to define what he means by "church" in this connection, he will do a service both to "Free Catholics" and to their critics. Personally, I cannot see how it is possible to justify the assertion that "outside the Church there is no salvation" unless by "church" is meant the mystic fellowship of all God-conscious souls. Any other definition would exclude either the historic Church of Rome or the long roll of martyrs and "heretics" whom it has excommunicated. What definition can be given consonant with ecclesiastical usage that would justify Mr. Lloyd Thomas's assertion, and yet embrace the present Pope and the saintly Tyrrell? What Church in Christendom uses, or could use, forms of prayer that would express the deepest devotions and the highest aspirations of the late Charles Haddon Spurgeon and James Martineau? The names do not represent exaggerated extremes of religious experience, but only the normal antitheses of our day, and I fail to see how any one of them could be a conscientious member of an ecclesiastical organisation that would fully comprehend the rest, without loss of the first essential of the religious life, viz., absolute sincerity.

I am driven, therefore, to conclude that Mr. Thomas must mean by "church" this mystic fellowship of the God-conscious, and by "salvation" the sense of union with the will of God. In any other sense the phrase seems to me an unfortunate rhetorical exaggeration.

But is it not more profitable to concentrate attention upon the causes that lead to the neglect of public worship, and that cause men to forego the strength to be derived from the fellowship of the visible Church? And here I would plead for a studied moderation of statement on all sides. So far as I know, there are no reliable statistics to appeal to. Figures based upon a single day's observations are obviously open to grave criticism. Experiences vary, but my own lead me to think that the total attendance on any single Sunday will not represent quite half of those in touch with organised church life. Old age, sickness, home duties deter quite 30 per cent. of normal worshippers from regular attendance. If this is allowed for, and if it be remembered that the children under 14 do not, as a rule, attend church (though brought under its influences through the agency of the Sunday Schools), the estimate that only 16 per cent. of the population are in touch with the churches will be seen to be far too low. The children in the Sunday schools alone form quite 16 per cent. of the total population.

Falling statistics of church membership in the larger Nonconformist bodies are certainly disquieting; but are they so serious as they appear? Is it not a general experience to-day, that an increasingly large proportion of habitual worshippers prefer not to become definite church members, the reason being a reluctance to commit themselves to doctrinal pronouncements and tests?

Still we are confronted with the painful fact that outside the churches there are great masses of men and women, many of them indifferent to religious appeal, some even aggressively hostile. It is these latter who constitute the parson-baiters, who relish every paragraph reflecting upon the sincerity or the moral standard of church-goers, and who insinuate that those outside are holier than those inside the churches. It is against this class that Mr. Lloyd Thomas flings his philippics, and I think quite justifiably. Their lives are for the most part unspiritual, selfish, and sordid. I have no sympathy with the views of those of your correspondents who would justify the parson-baiting tactics of this class. Despite all deficiencies, it would be difficult to point to any period when the pulpits of this country were supplied by a body of preachers and teachers more able, sincere, devout, and self-sacrificing than the ministers of to-day.

I agree with Mr. Andreae that priestly pretension is a deadly enemy, but even more dangerous and deadly is the preaching of materialistic conceptions of the kingdom in the hope of luring the multitude. Even if "correct" social and economic theories would fill the churches, such preaching ought to be avoided as being inferior to the high and holy task of purifying the secret springs of action and sending the bearer away enthused with the passion for personal service. In this task the church

has not wholly failed. Any unbiassed observer must acknowledge that the great movements and causes which make modern civilisation possible find their chief inspiration in religion, and are manned and supported mainly by members of the churches. Those who take the lead in legislation and administration and philanthropy are, with rare exceptions, members of Christian churches.

That there are solitary saints who can nourish their souls in isolation, I readily acknowledge. That the nature lover can find endless sources of interest in country walks no one denies. But the unchurched multitude is not made up of such as these. On the other hand, I have yet to learn that the cultivation of the devotional instincts of our nature militates against either saintliness or "that still communion with the power that made us, which transcends the pious offices of praise and prayer." I have known not a few parsons who have shared that rapture; and there are other ways of approach to its celestial height than the contemplation of nature. Still, if non-church-goers were seriously intent on sharing in that supernal experience who would complain? It is not mere absence from church that we deplore, it is the dearth of ideals—the spiritual famine of millions of men and women whose lives are toilsome and grey, and who, whilst others are drawing inspiration and power from worship, are either sleeping or perusing a pernicious Sunday paper. At the opposite end of the social scale are the worldly-minded rich who prove the truth of Christ's repeated references to the paralysing power of many possessions.

Surely it is the very opposite of pharisaism to feel pity for these, as well as for the shepherdless multitudes whom Christ compassionated. Their case is not bettered one jot by apologists and priest haters. The only way to help them is to bring home to them the conviction that they are suffering a great and unnecessary deprivation, that the Church is theirs by prescriptive right, and that it is their duty to enter in and share this great boon.—Yours, &c.,

Derby.

ALBERT THORNHILL.

MEETINGS AND SOCIETIES

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL REPORT.

THE 86th annual report of the Executive Committee gives, as usual, a long and detailed account of the various activities of the Association during the year. Most of these particulars have appeared already in our columns in the reports presented to the quarterly meetings of the Council. The Home Mission work has been conducted on the usual lines. Special attention has been paid to the question of overlapping in the administration of grants. Several ministers and congregations, assisted by the Association in the past, have been handed over to be dealt with by the managers of the Augmentation and Sus-

tenation Funds. The Missionary Agent, the Rev. T. P. Spedding, visited a large number of the grant-aided congregations, and his reports have been of great interest and value to the committee, and have helped to keep them in touch with the work of the churches throughout the country. The Committee also acknowledges with gratitude the reports regularly submitted by the Rev. Rudolf Davis of the condition and prospects of the grant-aided congregations in the wide district covered by the Western Union.

The opportunities for Colonial and Foreign work are so numerous that the Committee are compelled for financial reasons to decline assistance to many promising movements. Grants for the current year have been voted as follows:—Brussels, where the Rev. Paul Teissonnière is doing excellent work in succession to the Rev. James Hocart, £10; Budapest and its affiliated churches, under the able ministry of the Rev. N. Józán, £50; Christiania, where the Rev. H. Haugerud has gathered round him an earnest and devoted congregation, £50; Denmark, for liberal religious propaganda work under the direction of Miss Westenholz, £20; India, for the support of six small Unitarian mission stations in the Khasi Hills, £75; Melbourne, for the augmentation of the minister's salary, £25; Timaru, for the encouragement of the newly-formed Unitarian congregation by the Rev. J. H. G. Chapple, formerly a Presbyterian minister in New Zealand, £20; Wellington, for the augmentation of the minister's salary, £100. The work in Western Canada, under the devoted missionary labours of the Rev. F. W. Pratt, has succeeded beyond all expectation, and the Committee have extended the grant at the rate of £250 for two additional years, making five in all. Mr. Pratt is at present stationed at Calgary, Alberta, where he hopes soon to establish a permanent congregation before moving to another district. The Unitarian movements at Vancouver, Victoria, and Winnipeg are full of promise; the members of the congregation at Vancouver have pledged themselves to raise £240 towards a minister's salary for the first year; the American and the British Association will each add £60. The Rev. M. R. Scott has been invited by the American Unitarian Association to assist in this great and growing work in Western Canada.

The Treasurer's statement of accounts for the year ending December 31, 1910, shows that the income of £7,228 0s. 7d. was made up as follows:—Subscriptions, £3,335 13s. 6d.; collections, £514 1s. 5d.; investments, £1,456 6s. 10d.; book department, £748 9s. 4d.; Van Mission, £681 2s. 11d.; miscellaneous, £50 5s.; value of grants of books and tracts at home and abroad, £442 1s. 7d. It is necessary to point out that £719 of the amount received in subscriptions, though paid early in 1910, really belonged to the year 1909. The subscriptions properly belonging to 1910 only reached £2,616, compared with £4,387 in 1909, a decrease of £1,771.

The expenditure for the twelve months was made up as follows:—Missionary work at home, £2,421 2s. 8d.; abroad, £1,161 6s. 4d.; deputations, £38 16s. 9d.; Van Mission, £891 3s. 8d.; missionary

agent's expenses, £78 12s. 6d.; book department, £904 6s. 3d.; book and tract grants at home, £317 2s. 9d.; colonial and foreign, £124 18s. 10d.; salaries and wages of office and book-room staff, £888 19s. 4d.; maintenance and other expenses (including payments to the Trustees of Essex Hall, printing, stationery, postages), £334 19s. 1d.; legal charges, £10 14s. 4d.; reports and anniversary expenses, £85 4s. 7d.; a total of £7,257 7s. 1d., or £29 6s. 6d. in excess of the income.

The report concludes with an expression on the part of the Committee of their sense of indebtedness to the Rev. W. Copeland Bowie, the Secretary of the Association, and of their satisfaction and thankfulness that he is restored to health again.

THE BUSINESS MEETING.

The annual business meeting of the Association was held at Essex Hall on Thursday morning in Whit-week, under the presidency of Rev. Charles Hargrove, M.A. There were many resolutions compressed into the ninety minutes that the meeting lasted, and the speaking was commendably brief. The report of the Committee and the audited accounts of the treasurer were submitted by Rev. W. Copeland Bowie and Mr. H. Chatfield Clarke, the secretary and treasurer of the Association respectively.

The Treasurer referred to the serious diminution in the income of the Association, due to the withdrawal of the anonymous donation which for a number of years had been given to the Association. Other subscriptions, promised for a series of years in order to fulfil the conditions upon which the large anonymous gift was bestowed, had run their course. One or two handsome donations have been received, and the only unsatisfactory thing is the shortage in the subscription list, for which he hoped a rectification will be found during the year.

The President, in moving the adoption of the report and accounts, expressed the hope that the splendid record of work it contained would be carefully perused by all friends of the Association.

Rev. E. W. Lummis seconded, and drew attention to the very wide range of work described in the report—a range wide both as to its variety and the mode of the work and the extent of the ground it covered.

ELECTION OF PRESIDENT.

Dr. W. Blake Odgers proposed, "That the best thanks of the members be accorded to the President, Rev. Charles Hargrove, for his devoted services during the past year; and that Mr. Charles Hawksley be elected President for the ensuing year." Dr. Odgers said that the resolution rightly spoke of the President's "devoted" services. He had attended every meeting of the Executive Committee, and forty-five to fifty sub-committees; he had been at least three times to Scotland, once to Ireland, and to many parts of the country; and he had done good work in all those places when he was there. The incoming President was a most generous donor to many of our enterprises and institutions, and they were glad to welcome him into their own work for the Association. He followed a good man, and they had every

confidence that he would carry on the good work. Miss Helen Brooke Herford seconded the resolution, which was cordially approved.

Mr. Hargrove, responding, said he had rendered the best service that he could, but he had to thank the Association for the privilege of the position which had enabled him to render that service. He asked them also to remember that thanks were due more to his congregation than to himself. He was grateful for their generous treatment of him in this matter, and he rejoiced that his congregation had always been a supporter of the Association. He congratulated the Association on the choice of a successor for the presidency, and was delighted when he heard that Mr. Hawksley was willing to undertake the office if elected.

Mr. Hawksley, who entered the hall a little later, received a very hearty welcome, and briefly thanked the meeting for the honour conferred upon him. He appreciated it very highly, and would use his best endeavours to further the interests of the institution.

ALTERATION OF RULE.

The President then moved an alteration in Rule 11, enabling a Chairman of Committee to be appointed and appointing two auditors instead of three. The resolution was seconded by Rev. W. W. C. Pope and carried.

On the proposition of the President, seconded by Mr. Grosvenor Talbot, it was resolved that the cordial thanks of the members of the Association be given to the officers, the Committee, and the Council for their services during the past year, and that the following appointments be made for the year ending Whitsuntide, 1912:—Treasurer, Mr. Howard Chatfield Clarke; Chairman of Committee, Mr. Percy Preston. Committee was re-elected. Trustees, Dr. W. Blake Odgers, K.C., Sir Edwin Durning-Lawrence, Bart., Mr. Howard Chatfield Clarke; auditors, Mr. Herbert Gimson and Mr. E. Furnival Jones; Council, the list given in the report, with the following additions: Rev. W. Tudor Jones, Ph.D., and Mrs. Sydney Martineau.

The President submitted the following resolution:—"That the Association extends its sympathy to the men and women who in all lands are striving to unite pure religion and perfect liberty; welcomes the representatives of kindred religious organisations; and sends a special message of fraternal greeting to the American Unitarian Association, to the Bishop of the Unitarian Churches in Hungary, to the Brahmo Somaj of India, and to the friends of religious freedom in Germany." He observed how pitiful and often depressing were the conditions in some of the smaller congregations, and he did not think any better service could be rendered by the Association than this of bringing them the assurance that, however few in numbers, they constituted part of a great and world-wide movement. From many of those in the Colonies and countries abroad to whom the greeting extended, letters had been received and would be published, and those communications ought to hearten them all. They were all part of a big movement which was

continually increasing in volume, rapidity, and motion all the world over.

The President also moved: "That the Association congratulates the District Societies on the efforts they are making to uphold and make more widely known the principles and faith of Unitarian Christianity, and welcomes the delegates who are present."

The resolution having been carried, the President moved: "That the grateful thanks of the members of the Association be given to the local treasurers for their efforts in obtaining subscriptions, and to the congregations for the collections made on behalf of the Missionary work of the Association."

Mrs. Cropper, of Bolton, one of the oldest local treasurers of the Association, briefly replied, expressed her interest in the work, and spoke appreciatively of the support given by Bolton friends.

It was then resolved:—"That the Association tenders a very cordial welcome to the following ministers who have entered upon their duties in our religious community since the last annual meeting:—Revs. James Glynn Davies (Old Meeting, Aberdare), John Dare Davies (York-street, Belfast), Alfred Cuthbert Holden (Acton), Douglas Hoole (Walthamstow), Percy W. Jones (Doncaster), Ernest Harold Pickering (Gee Cross), Edward Stanley Russell (Ullet-road, Liverpool), James Horace Short (Bank-street, Blackpool), Dr. John Lionel Taylor (Stoke Newington Green), and Joseph Wilson (Wood Green)."

The ninth resolution was:—"That the cordial thanks of the members of the Association be given to Rev. Sydney H. Mellone, the preacher of the Anniversary Sermon; to the congregation at Rosslyn-hill, Hampstead, for the use of the chapel; to Mr. John Harrison, the hon. organist; and to many friends in London for their hospitality." The President said of Dr. Mellone that those who had read his books knew that he was a man of whom we might rightly be proud. The only time Mr. Harrison had been present at the meetings was at the service, and, remembering the sore trouble that was upon his home, he took it that a message of warm sympathy should be sent to him expressive of their deep regard.

THE PROPOSED AMERICAN TREATY.

In moving a resolution welcoming President Taft's proposals for a permanent treaty of arbitration, Mr. Hargrove referred to various gatherings he had attended in connection with this matter, and described the meeting at the Guildhall, at which he represented the Association, as the greatest privilege of his term of office. That representation had been granted the Association without their asking for it, and as far as he knew he had never been to a meeting which so deeply affected him. Listening to the speeches on that occasion of great statesmen and divines, he was delighted to find that what we had spoken as voices in the wilderness was now being taken up by the great men of the world, and applauded by a multitude representing the City of London. They must not weary of resolutions in favour of arbitration, nor of hearing arguments reiterated to which they were used, but with which, perhaps, others might be less familiar

Mr. Charles Weiss seconded, and, speaking as one who had been in the Arbitration Movement for twenty-five years, said he owed his convictions to the late Mr. Hodgson Pratt, who gave his whole life to the work which we now see being adopted by the nations of the world. He also felt the influence of that splendid Anglo-American, the late Dr. Brooke Herford. He wished to make a plea for the carrying on of the work which is being done to promote good relations between this country and Germany. As an Anglo-German he felt that a lot of the bad feeling which had been due to an irresponsible and wicked press during the last fifty years was at last coming to an end. The Germans were a peace loving people; perhaps, he might say from experience, more than the British. He hoped those who now supported this movement would not be fairweather friends only, but would carry the work forward from year to year.

THE CONGO AND THE OPIUM TRAFFIC.

The resolution was carried, and then, under Rule 6, leave was given to Rev. P. H. Wicksteed to introduce resolutions on the Congo and the Opium Traffic, of which the usual notice had been given. The first was as follows:—"That this meeting, impressed by the moral force of the Chinese Government and people in imposing upon China the obligation to receive Indian-grown opium in her treaty ports, desires to express its sense of relief and thankfulness on learning that arrangements satisfactory to the Chinese Government have at last been made for the speedy termination of the Indian State trade in opium with China. And, further, this meeting urges upon His Majesty's Government the duty of hastening the consummation to the very utmost possible extent, and wishes to emphasise its belief that the nation should, and that all who hold the national honour dear, would not only cheerfully, but thankfully bear any sacrifice that may be needed to shield the masses of our Indian fellow subjects from bearing any increased burden in consequence of the cessation of a national sin that never was theirs." Mr. Wicksteed said the question of the opium trade for a long time had been in a position which tried the energy of men of courage. Concessions were made, not with a view to remedying the evil, but of stemming the agitation against it. That, however, should not depress them, for it showed the weakening of the position. Although it had been successful, it was never permanently successful. It was the beginning of the end, though it was protracted almost beyond endurance. Recently the Chinese had started an effort to put down in their own territory the growth of opium which had grown up so very largely under the influence of the conditions imposed by this country. They were regarded with suspicion, although in times past they had given pledges and destroyed millions of pounds of opium that were in their own hands. The result, however, was so astonishing as to surprise the friends and strike dumb the cynics. In province after province the opium was being destroyed, and there was evidence that the price of opium has risen so enormously that

already, within a few years, the Government of India has realised a larger sum than they had anticipated they would receive in the ten years' period for gradual reductions. Our Government now had promised to stop opium as soon as each province in China can convince them that there is no opium grown. In two years it was possible that the traffic would be stopped. Efforts would be made to protract the period, and it would be urged that the Indian cannot, and the Briton will not bear any further taxation, or make any further sacrifice in this matter, and hence the need for vigilance on the part of those who wished the system to be brought to an end.

Rev. W. W. C. Pope seconded the resolution, which was passed, and

Mr. Wicksteed then proposed the second resolution, as follows:—"That this meeting appeals to his Majesty's Government no longer to withhold such information as they possess as to the actual state of the unopened portion of the Congo Free State, and as to the extent to which the promised reforms have been carried out in the opened portion; and further urges his Majesty's Government to regard it as a most essential part of their duty, as the guardians of the honour of this country, to maintain a constant vigilance against the revival of conditions or practices allied to those of slavery by British subjects, on British territory, or on territories in reference to which Britain has treaty obligations or opportunities. And this meeting expresses its conviction that his Majesty's Government will command enthusiastic and widespread support in all attempts to purify the Empire within its own boundaries, and make it worthy to become a recognised friend and champion of the oppressed in all parts of the world, and will alienate the sympathies of the best elements in the nation in proportion as it neglects or tampers with this duty." The speaker urged that on the outskirts of civilisation there are springing up under commercial influences new and awful forms of slavery, which, in some respects, are more ghastly and awful to realise in their details than anything which stirred the hearts of every form of Christian thought in his youth. This country had manifold duties in that respect, for such things were going on in territories where we had treaty rights to interfere, and he pressed that the Government should not withhold information they possessed. The resolution was seconded and approved.

THE CONFERENCE.

At the close of the business meeting a conference was held on "The Place and Value of the Bible to Liberal Religious People in the Present Day," when interesting and stimulating papers were read by the Rev. E. L. H. Thomas and the Rev. Henry Gow. Mr. Gow's paper appears in another part of our present issue, and we hope to publish Mr. Thomas' paper next week. The papers were followed by discussion, in which the Revs. A. W. Fox, P. H. Wicksteed, and Joseph Wood took part.

THE CONVERSAZIONE.

In the evening the President and Mrs. Hargrove received a large number of guests at the Portman Rooms. The music was provided by Mr. Frank Harrington's band.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE National Union is to be congratulated on the successful meetings which were held on Friday, June 9, at Essex Hall. There was a representative gathering at the conference in the afternoon, when Mrs. H. S. Solly read a paper on "Alcohol and Race-Degeneration," which was listened to with deep attention, and in the evening the Rev. C. Silvester Horne, M.P., Mr. Fred. Maddison, Dr. Wendte of Boston, U.S.A., and others addressed an enthusiastic meeting which was presided over by Mr. H. G. Chancellor, M.P. Mrs. Solly reminded her hearers that many great authorities are of opinion that England is on the down-grade, and that unless the standard of general fitness can be raised, especially among the poor, she must lose her place as a foremost nation. Many reasons were given for this view, but in the speaker's opinion the main causes of this race-degeneration were drink and immorality, because these poisoned life at its very source. She dealt especially with the former evil, and put some striking facts before them showing what alcohol was doing to the little ones in our midst.

An interesting discussion followed, in which Mr. Montford, Mr. Edward Chitty, Rev. F. Summers, Miss Johnson, Mr. J. Bredall, and the Rev. P. H. Wicksteed took part. Mr. Chancellor, in bringing the proceedings to a close, said that it was believed the National Insurance Bill would in many ways operate to make the constant attendance of the insured at the public-house undesirable, and some of them in the House of Commons were hoping to introduce amendments making conditions that would prevent the meetings of Friendly Societies from being held at public-houses.

It is understood that Mrs. Solly's paper will be issued later on in pamphlet form.

THE ANNUAL MEETING.

The annual meeting was held at 6.30, when the chair was again taken by Mr. H. G. Chancellor, M.P., the President-elect. He announced that a message had been received from Mr. C. Hawksley, expressing his regret that business had summoned him to Sheffield, and that he was therefore unable to be present. The proceedings opened with a 'cello solo by Miss V. G. Withall, L.R.A.M., followed by a violin solo rendered by Miss A. Withall. After a prayer by the Rev. C. Hargrove, Mr. E. F. Cowlin (Hon. Secretary) and Mr. A. W. Harris (Hon. Treasurer) gave brief accounts of the work of the past twelve months, with reference to the general and financial reports, which were taken as read. Special mention was made of the death of the Earl of Carlisle and the Rev. J. C. Street. Mr. Chancellor, in moving the adoption of the reports, also made sympathetic references to the loss the Society had sustained in the death of Lord Carlisle, their President for eighteen years, whose unwavering adherence to the temperance cause had won their deepest gratitude, and whose presence was so greatly missed at that meeting; and to the Rev. J. C. Street, than whom no one had worked harder for the cause of

total abstinence. He expressed his regret that, as yet, Unitarians were not in the forefront in the matter of temperance, as they ought to be. There was a certain apathy in some of the churches, due chiefly, perhaps, to the fact that the importance of having a temperance association representing their denomination was not sufficiently realised; but he hoped that before long every church that called itself Unitarian or Free Christian would have its own definite temperance organisation. Referring to the political aspect of the question, he said that great pressure was being put on the Home Secretary to exempt barmaids and barmen from the Shops Bill. He hoped it would not be long before a law was passed prohibiting the opening of public-houses on election days. They had a pledge from the Prime Minister that the temperance measure, which the Lords threw out, and probably something more drastic, would be introduced as soon as the Veto Bill was out of the way. The Insurance Bill would also in many ways affect the drinking habits of the people.

Mrs. Tarrant said she thought they ought not to let the occasion pass without passing a resolution expressing their deep sense of the loss they had sustained in the death of the Earl of Carlisle, and this was seconded by Mr. Hargrove, and carried unanimously.

Mr. Edward Chitty, J.P., in seconding the adoption of the reports, confessed to a certain sense of disappointment in regard to the work they were doing. One reason for this was because so many felt they could work with other associations. But although they could work with other associations, that was no reason why they should not have a strong association of their own as well, and if each of their churches had its temperance organisation their power for good in the world would be considerably increased.

A brief discussion followed, in which Mrs. Roper, the Rev. P. H. Wicksteed, Mr. Montford, the Rev. J. A. Pearson, Mr. Arnold Lupton, Mr. Bredall, and the Rev. T. P. Spedding took part. The election of the officers was then proceeded with, and a resolution that Mr. Chancellor should be President, seconded by the Rev. Rowland Hill, was passed unanimously.

The Rev. Silvester Horne, M.P., who was accorded an enthusiastic welcome gave a stirring address, in which he pointed out in strong terms that the drink trade had usurped a place of supreme importance among all other trades which made it a dangerous enemy to fight, and enabled it to play a large part in ruling the destinies of the country. It was State established, State endowed, State protected, and State favoured, although it was the one trade which did the most mischief to the body politic. It was literally the truth to say that we were bridled, whipped, and spurred by it in addition to being demoralised by it, and the one sign in our favour was that every year it was being more unmistakably found out. Labour was beginning to realise that it was its greatest foe; science knew that it was its greatest obstacle; and at last, a long last, he regretted to say, the churches were discovering that the old alliance between beer and the Bible was degrading both to

humanity and religion. We were paying a great price for years of apathy. In one little street near his own church there were twelve saloons, and it was owing to the fact that the respectable people who sat in the cushioned seats and listened eagerly to Whitefield's preaching were quite heedless of what went on in their immediate neighbourhood that these licences had been obtained and these miserable haunts of vice steadily increased. It used to be thought that it would be "all right on the other side of Jordan." He was not so sure of it; perhaps that was because he was "orthodox." But he, personally, thought that for those people who took their selfish ease while their brothers and sisters were being dragged down to misery and degradation it would not be all right, but all wrong. On this subject of temperance, however, public opinion was rapidly maturing, and however small was the part they were able to play in the work of reform, there was at least one man they could keep sober, one pair of hands they could keep clean, one family they could help to preserve from stain. There was not a thinking person in the country who did not realise that life was suffering from a lack of soul, whether in art, music, literature, journalism, or politics. We needed to cultivate that form of spiritual energy which would pour itself through higher channels in the days to come.

Mr. Fred. Maddison moved the following resolution:—"This meeting welcomes the proposals now being made for the settlement of international differences between England and the United States, by means other than war, and trusts that in the near future the principles of arbitration may be universally accepted by civilised nations." We ought to be very glad, he said, that apparently there was no apprehension on the Continent as to the proposals that have come across the Atlantic, and no suggestion that this is an alliance, offensive or defensive, between the two peoples. It was an attempt to rule out war between England and America first, and then between every other nation that will come into it, from the domain of practical politics. Sir Edward Grey was a cautious and reserved man, not likely to be too much swayed by sentiment or popular emotion, but he had realised that we were entering an era of arbitration. There were fashions in international politics as in ladies' hats, and the fashion has changed in regard to the settling of disputes by war. It was indeed time that we put an end to this iniquitous way of settling our differences by war. Half the expenditure of the country was devoted to the army and navy, a fact which must give food for thought to those who loved God and tried to love their fellow-men. He was the last person in the world to preach anarchy, but if the rulers of the world defied the Nazarene for all time, and if they continued to tell the workers of the world that force only was the final arbiter in all disputes, then a democracy with some visions not yet quite realised, some ideals not yet matured, would take these rulers at their word, and there would be brought about a situation in Europe which no tongue could describe.

The motion was briefly seconded by

the Rev. T. P. Spedding in view of the Chairman's invitation to Dr. Wendte to support it. This called forth an interesting speech from the representative of the American Unitarian Association, containing many personal references to President Taft, who had been under his pastoral care as a boy, and to his father, Judge Taft, a remarkable and able man. The meeting closed after a cordial vote of thanks to the Chairman and speakers, proposed by Mr. J. Bredall and seconded by the Rev. P. H. Wicksteed.

THE CENTRAL POSTAL MISSION.

THE annual meeting of the Central Postal Mission and Unitarian Workers' Union was held on June 8, at 2 o'clock. The chair was taken by Mrs. Reid, of Swansea. The report and accounts were taken as read, but Miss F. Hill (hon. sec.) and Miss E. C. Lake (hon. treasurer) were called upon by the chairman to give some account of the year's work. Miss Hill read letters expressive of sympathy, and regret at their inability to attend, from Lady Wilson, Mrs. Noel Johnson, Mrs. Dowson, Miss Gittins, and the Rev. C. Wesley Butler. She felt that the meetings this year had been very helpful and encouraging, and spoke with much gratitude of the work of the Van Mission, as the result of which she had received many interesting and appreciative letters. The Women's League was also full of promise. It was democratic, national, and practical, and the Look-out and Fellowship sections were a source of strength to the workers of the Postal Mission.

Miss Tagart (the president) said, at the risk of tiring them, she must tell the same story that they heard year by year. At the same time she explained that their correspondence was often of so intimate and private a nature that they could not always make definite results public. Most of the letters they received were full of gratitude and appreciation, but some, of course, showed clearly that the writer did not approve of their views. Speaking of a correspondent in Central Africa, Miss Tagart said that the question of the negroes was full of importance, for these people could not receive the Trinitarian doctrine as they could receive the simpler form of the Mahometan faith, and it was open to them if they chose to spread their literature among them. A great many letters came from Lagos and Freetown, and in the former place a zealous helper was trying to establish a centre for the distribution of literature. Their correspondence, added Miss Tagart, came chiefly from people in isolated places who had no means of coming in contact with people of broad views on religion, and who often had a great deal to endure when their doubts became known. She did not think the Mission would succeed in establishing many congregations, but it had sent many correspondents into the ministry.

Mrs. Reid, in moving the adoption of the reports, said she thought they of the Postal Mission could claim to be the forerunners of the missionary work of the future, which had been referred to on the previous night by Dr. Wendte. In re-

ferring to the losses they had sustained during the year, especially in the death of Mrs. Bayle Bernard, she said that the recollection of those who had gone would abide with them and encourage them, and she wished the number of missions could be multiplied, for they did not interfere with each other, and did an incalculable amount of good. The motion was seconded by the Rev. A. E. Connor, who referred to his work in Devonshire, where they had lately held open-air meetings. It was not always realised how absolutely new their ideas on the personality of Jesus and the infallibility of the Bible, for instance, were to great numbers of people, especially in the country. They did not work in a proselytising spirit, but in the spirit of those words uttered by a Spanish Catholic, "By many roads does God bring His people to Himself."

Dr. Tudor Jones, in supporting the resolution, referred gratefully to the help which the Postal Mission had given him, and in particular to the personal kindness and encouragement which he had received from their chairman when he left Cardiff, and Welsh Calvinism, and began his ministry in Swansea. Alluding to his subsequent work in New Zealand, he said that the Unitarian message was not only a message to cultivated people, but to primitive people, though the primitive people were not always as inferior as was supposed. He had a number of Maories in his congregation at one time, and it was impossible to find a more delightful set of people. These primitive races were ready to accept our simple faith, but it was more than doctrine that they must give them. Then, too, they had a message to their own kith and kin in the Colonies, where the orthodox churches were probably, on the whole, twenty years behind the progressive churches in England.

The Rev. P. H. Wicksteed supported the motion in warm terms, and said it was always a pleasure to him to say a word for the Postal Mission. It was their special work to introduce to many people who did not know where to get it, religious literature of a freer and more reasonable type than they were accustomed to read, and he believed it was their special desire to try and find out what the people who applied to them really wanted at the particular stage of thought at which they had arrived. This was not proselytising; it was helping people to find themselves. It was putting them in a position to follow up the truth along their own path, and it meant a great deal to such inquirers to know that there was somebody to whom they could write quite frankly about their difficulties just as often or as seldom as they wished, and so come into fellowship with others who would understand and sympathise with them. The motion was adopted, and a resolution recommending the election of the officers for the ensuing year, which was proposed by the Rev. Fisher Short, and seconded by the Rev. Bodell Smith, and supported by Mr. Rose, was also carried.

Miss Johnson, in moving a resolution in favour of a treaty of arbitration between the United States and England, referred to Miss Eckstein's splendid efforts on behalf of peace in journeying from country to country for the

purpose of getting names for the petition in favour of universal arbitration to be presented at the next Hague conference. The petition, she said, was being signed extensively everywhere, and she urged those present at the meeting to take away papers which would be distributed at its close for the purpose of obtaining signatures. The resolution was seconded by Mr. Hawkins, and carried. The meeting closed with an expression of thanks to Mrs. Reid for taking the chair by Mr. Chancellor, M.P.

THE UNITARIAN VAN MISSION.

A CONFERENCE to discuss the work and opportunities of the Unitarian Van Mission was held at Essex Hall on Wednesday, June 7, at 5 o'clock. The Rev. Charles Roper presided, and many speakers took part in the discussion. All were unanimous in their testimony to the excellent work which is being done by the Van missionaries.

The Rev. Kenneth Bond said that the Van came to the assistance of the man in the street, and they were always glad when he asked them questions, even if sometimes the questions were difficult to answer. The Rev. J. A. Pearson said that their work was letting light into dark places, but the Van missionaries needed courage, and they also needed the sympathy of ministers in towns where there were Unitarian churches. It was really a good opportunity for such ministers to come into fellowship with their brother-workers in the missionary field, and it was particularly depressing when they did not put in one attendance at the Van meetings when these were held in their neighbourhood. The Rev. W. R. Shanks said there had been occasionally some ground for the criticism which was at first levelled at their methods, but, although it was objected by some that they sought controversy, this was not true. A certain amount of controversy was inevitable, and the missionary must be able to hold his own when the questioner turned up, but there need be no fear if the discussion was carried on in the right spirit. They had a veritable gospel to preach, something that was strong and useful for people to shape their conduct by, and that was the main thing. They were out for the purpose of giving a helpful message to men.

The Rev. A. Hall said that we were witnessing in the present day a new working of the Holy Spirit, and men who had been drawn away from religion were returning to it with simpler and purer ideas. The influence of the missionaries might be small, and their numbers few, but, as the head of the Russian Synod had said at the time when Tolstoy was excommunicated, "Dynamite is innocuous compared with the power of ideas," and the history of the future would be the history of the progress of ideas. The Rev. F. Summers expressed his belief in the good work which was being done by the van, although it did not result in filling the churches and chapels, but in the liberating of the human mind in the direction of theological knowledge, so that it might form a clearer conception of truth. Mr. Rose, of Newcastle; Mr. Coleman, and Miss H. M. Johnson, of Liverpool (who spoke of her

experiences with the Van at Burnley last year, and expressed her intention of helping in the work again this summer) also took part in the discussion.

The Rev. T. P. Spedding in an optimistic speech acknowledged the many kindnesses which they had received during the past year in all parts of the country where their Van had gone. Their faith in the Van Mission, he said, was amply borne out by experience. There were no open-air meetings that had such a large attendance, and it was safe to say that the missionaries, even when they had to face some hostility at the opening of their campaign in some particular place, always won expressions of goodwill and thanks at its close, even from those who had been most critical. If they were obliged to indulge in controversy, they were never controversial in spirit, and, although they had made mistakes in the past, they had realised that patience and good-humour must always be practised, and that these would ensure them a hearing and fair play. People were eager to hear what they had to say, and he instanced meetings in Lancashire where some five or six hundred people attended night after night.

The chairman expressed his regret that his physical strength would not permit him to participate actively in the work of the Van in future, but he hoped to help on the work in every way that was possible for him to do. It was work that ought to be done, that was being done, and there were men prepared to undertake it quite gratuitously for the love of the cause they served, and to give up part of their holiday in order that they might render it some effective service.

THE BRITISH LEAGUE OF UNITARIAN WOMEN.

ANNUAL MEETING.

THE annual meeting of the British League of Unitarian Women was held at Essex Hall on Wednesday, June 7, at 3 o'clock, Lady Durning-Lawrence being in the chair. There was a large gathering, and a most encouraging account was given of the work of the League in the past year by the hon. secretary, Miss Helen Brooke Herford, and the hon. treasurer, Mrs. Sydney Martineau. The latter referred with much satisfaction to the fact that the amount received from subscriptions was more than double that of last year, while the expenditure on postage and printing, necessarily the chief items, had more than doubled also. The sum placed on deposit, consisting of life members' donations, had slightly increased, and there was a useful balance in hand of £13 14s. 6½d. Thanks were again due to the kind donor of last year for the generous gift of £20 for the expenses of the extension work, the cost of which had risen from £3 to £25, and the importance of which was demonstrated by the large increase in membership and in the number of branches. There were now 56 branches and 134 direct subscribers on the roll. The printing of the Monthly Letter, rendered necessary by the increasing numbers, would entail more outlay, as would also the *Look-Out* and other new work which was being under-

taken, and which Mrs. Martineau explained in detail, and for this the steady continuance of the support which had been generously accorded hitherto was needed.

The report contains the record of the increasing activities which have occupied the League during the past year, and ends on a note of hopefulness and endeavour which augurs well for its future usefulness and prosperity.

Lady Durning Lawrence, in moving the adoption of the reports, said the Society ought to be warmly congratulated on the progress that had been made, and on the success it had already achieved as a result of the work of its energetic and efficient officers. When the Society started it was subjected to some criticism, like all new things, but now it was quite evident that it had come to stay, and that it was going to make its mark. She was glad that the League was not being confined to England alone, but was becoming international. The first steps had been taken by their friends from Germany, and by Hungarian women from Koloszar, and they must not forget their American cousins. One branch had also been started already in the colonies. All this would do much to obviate that feeling of isolation which Unitarians often felt conscious of, and she believed this work, started on such broad lines, was going to be a great success. In conclusion she wished to give a word of cordial welcome to the various delegates who were present, and a special word of welcome also to Frau Professor Eucken, whom they were glad to have amongst them at that meeting. The resolution was seconded by Miss Spencer (Southampton), who expressed her sympathy especially with the work of the Look-Out and Fellowship section. A resolution recommending the officers and committee for the ensuing year was then moved by Mrs. Ginever (Dover), who made an eloquent appeal for the encouragement of the international spirit and a recognition of the solidarity of the human race. She specially welcomed the effort to unite women of other nations in the good work of the League. A special feature of this speech was the graceful welcome, spoken in German, given to Frau Eucken, who, in rising to briefly express her thanks, was accorded a hearty reception. The resolution was seconded in a sympathetic speech by Mrs. Hargreaves (Padiham).

A resolution of thanks to the chairman and speakers was moved by Mrs. Coventry, of Hampstead, who made special reference to the necessity for welcoming foreign girls who came over to our country, looking after their interests, and making them feel at home. Mrs. Pine, of Woolwich, spoke of the warm appreciation for the work of the League which was felt in the industrial neighbourhood from which she came, and urged everyone present to do something to help, especially in relation to the social work which they should all have at heart.

NATIONAL CONFERENCE.

A MEETING of the Committee of the National Conference of Unitarian and other Liberal Christian Congregations was held at Essex Hall, London, on the 7th

inst., when there were present Revs. H. E. Dowson (president, D. Agate, Dr. Carpenter, Rudolf Davis, A. H. Dolphin, A. Golland, H. Gow, Alf. Hall, C. Hargrove, F. H. Jones, C. Peach, W. W. C. Pope, H. D. Roberts, C. J. Street, Jos. Wood, J. J. Wright, Dr. W. B. Odgers, Messrs. Ion Pritchard, T. Fletcher Robinson, Grosvenor Talbot, J. Wigley, G. W. R. Wood, and the Secretary (Rev. Jas. Harwood). Apologies for absence were received from Revs. G. H. Vance, F. H. Vaughan, Sir J. W. Scott, Miss Lee, Messrs. John Harrison, G. H. Leigh, A. S. Thew, and J. C. Warren.

The following business, *inter alia*, was transacted. It was agreed to send a message of sympathy to Mr. Harrison in the grave anxiety which prevented his attendance.

A cordial invitation to hold the next Triennial Meetings of the Conference in Birmingham, April 16 to 19, 1912, was gratefully accepted.

The Rev. F. K. Freeston was requested to represent the Conference at the Peace Congress in Edinburgh, June 13 to 15, and the Secretary at the Universal Races Congress in London, July 26 to 29.

The Treasurer's report showed that though several new subscriptions have been received during the year, the income still falls below the expenditure.

Applications from the British League of Unitarian and other Liberal Christian Women and of the West Kirby Free Church to be placed on the Roll of the Conference were agreed to. It was further resolved to recommend the Conference to include the former among the societies entitled to appoint a representative on the Committee.

The President, the Revs. D. Agate, Dr. Carpenter, Rudolf Davis, H. D. Roberts, Jos. Wood and J. J. Wright reported on visits paid by them to the annual meetings of various district associations.

On the motion of the president the following resolution was unanimously adopted:—

"That this Committee heartily welcomes the proposal by President Taft of a treaty between the United States of America and the United Kingdom of Great Britain and Ireland, under which all future differences between them shall be settled by arbitration, binding them together in a peace never to be broken; that it expresses its full accord with the speeches of Sir Edward Grey and Mr. Balfour in response; that, while pledging itself to support to the utmost of its power the conclusion of the proposed league of comity, it earnestly hopes that this may prove the first step towards the universal abolition of the inhuman practice of war, and toward the emancipation of the world from the burden of armaments, whose colossal growth endangers civilization.

"That copies of this resolution be sent to President Taft, Mr. Asquith, Sir Edward Grey, and Mr. Balfour."

It was agreed to suggest to Manchester College that a certificate should be granted to "Special Aptitude" students, who had not gone through the full course of the College.

The President and Secretary were appointed to represent the Conference on the Joint Committee for revising the list

of ministers in the Essex Hall Year Book, and were requested to suggest certain alterations in the present rules.

A report of the joint committee on ministerial stipends was discussed and adopted with some minor alterations.

A report of the sub-committee on the organisation, &c., of congregations was adopted with the omission of one clause.

A report of the sub-committee on the circuit system was adopted, as presented for recommendation to the Conference.

A sub-committee was appointed to draft the programme for the next Triennial Meetings.

It was agreed that the next meeting of the Committee be held in Birmingham in October, on a date to be fixed nearer the time.

THE NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

ANNUAL MEETING.

THE annual meeting of the National Conference Union for Social Service was held at Essex Hall on Thursday afternoon, June 8, when, in the unavoidable absence of the president, Rev. J. M. Lloyd Thomas, the chair was taken by the Rev. P. H. Wicksteed, M.A. Mr. J. F. L. Brunner, M.P., was elected president for the coming year. The vice-presidents and Council were re-elected. The following will be the Executive Committee:—Rev. J. M. Lloyd Thomas, chairman; Mr. W. J. Clarke, Rev. Dr. Tudor Jones, Rev. J. A. Pearson, Dr. Lionel Tayler, and Mr. Harrop White. Mr. C. Weiss was re-elected treasurer, and Miss Gittins and Mr. R. P. Farley secretaries. The annual report called attention to the fact that an inter-Denominational Conference of Social Service Unions, representing eleven religious communities, was now a permanent institution, and that local co-operation both in action and in study had already been arranged for. Next winter the Social Service Unions already mentioned had agreed to invite their members to concentrate on the study of the Housing question, with special reference to the Town Planning Act of 1909.

The report also mentioned that the Union had co-operated with the British League of Unitarian Women in arranging a joint meeting at Essex Hall, at which Miss Margaret Macmillan gave an address on Health Centres. The programme of the forthcoming Summer School at Manchester College, Oxford, full particulars of which may be seen in our advertising columns, was also described. The report concludes with the following paragraphs:

"In the Conference of Social Service Unions already mentioned we have been received on the most fraternal terms. Our Union has been frequently invited to be represented at public conferences like the Universal Races Congress, and the Conference on the Abolition of Destitution, and to co-operate in various combined efforts like the formation of a Council of Social Welfare for London.

"We hope that this brief report will show that our Union should become an effective force in the life of our churches. The particular subjects with which it deals are more and more occupying the

attention of the general public, and of the various religious bodies, and we feel convinced that our own has its special contribution to make towards the building up of the new and happier social order which we all desire."

In the discussion which followed the annual report the Rev. W. H. Drummond suggested, and it was unanimously agreed, that the Union should take steps to keep its members actively informed on questions affecting native races, with regard to whom many vexed problems were now being discussed. In this connection it was unanimously decided that the Union should be formally represented at the Universal Races Congress. Mr. Bodell Smith suggested that the Executive should consider the question of drawing up a course of instruction on social service for the elder classes in Sunday schools, and it was also agreed that at a reasonable interval before Citizen Sunday the Union should offer to provide lecturers on the topic of social service for such elder classes.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast: Resignation.—The Rev. Ellison A. Voysey has resigned his position as minister of All Souls' Church, on his acceptance of an invitation to assist the Rev. Joseph Wood at the Old Meeting Church, Birmingham.

Birmingham: Appointment.—The Rev. E. A. Voysey has been invited to become assistant to the Rev. Joseph Wood at the Old Meeting Church, Birmingham, and has accepted.

Burnley: Appointment.—Mr. W. J. Piggott, of the Unitarian Home Missionary College, has accepted a unanimous invitation to become minister of the Trafalgar-street Unitarian church. He will begin his duties early in August.

Denton, Wilton-street Chapel: Resignation.—The Rev. Herbert E. Perry, who has been resident minister for the past five years, has resigned, having received and accepted a cordial and unanimous invitation to become minister of the Unitarian Church, St. Petersburg, Stockport. Mr. Perry will conclude his ministry at Denton on the last Sunday in September.

Horsham: Free Christian Church.—The 138th Whit-Sunday anniversary was celebrated on June 4, when the services were conducted by the Rev. F. W. G. Foat, M.A., D.Lit., of Richmond, who took for his subject in the morning "The Religious Aspect of Whitsuntide," and in the evening "A Modern Pentecost of Social Enthusiasm." Collections were taken on behalf of the Provincial Assembly and the British and Foreign Unitarian Association.

Ilford: Appointment.—The Rev. A. H. Biggs, M.A., LL.M., lately assistant to the Rev. J. Wood at the Old Meeting, Birmingham, has received and accepted a unanimous invitation to become the first minister of the Unitarian Church, Ilford. Mr. Biggs will begin his ministry on July 16.

Kirkcaldy.—The Unitarian Church in Hunter-street has just been decorated, and a new pulpit erected. A design of vine leaves and

grapes appears in the panelling and on the walls, and the entire scheme and execution is the work of Mr. A. E. W. Jeffries, who has made it a gift to the congregation.

Leeds, Hunslet: Appointment.—Mr. Horace R. Tavener, of Manchester College, Oxford, son of the Rev. Lucking Tavener, of Aberdeen, has accepted an invitation to become minister of the Hunslet Unitarian Church, and will commence his ministry on Sunday, June 25.

The Missionary Conference.—The Rev. H. Bodell Smith writes from Dovestone, Denton-road, Gorton, Manchester:—The Missionary Conference (established 1860) holds its annual meeting at the Memorial Hall, Manchester, on Thursday, July 6, and the Committee extends an earnest invitation to all our ministers to be present. This is an organisation for the promotion of missionary work, and at present about 130 ministers are on its roll, and an effort is to be made to secure the inclusion of the whole of our ministers as far as that is possible. Membership is secured by payment of 5s. annually, and travelling expenses beyond the sum of 5s. are paid to each member who comes to the annual meeting from any distance within the United Kingdom, and hospitality is offered. New members are elected at the annual meeting; any ministers willing to join should send names to the Secretary as early as possible. The Conference will discuss important aspects of missionary work, and as this is the only national body of Unitarian ministers existing specially for missionary objects, this cordial invitation is commended to the attention of every ministerial reader of this note.

Unitarian Van Mission.—The news from the field continues to present many gratifying features. It was found impossible to contend against the holiday spirit in the Northern district, and Rev. H. B. Smith came home feeling that his fortnight in Choppington and the neighbourhood was the poorest he had spent in van work. So general was the exodus from the place that, in addition to the failure of the Salvation Army, mentioned in the last report, one of the local orthodox chapels opened its doors on the Sunday but could induce no one to enter. When the van came to Blyth, where it remains until this week end, it met with normal conditions, and the meetings immediately recovered themselves. Every night the audiences have been three or four hundred strong. The missionary has been Rev. E. T. Russell, and the reports state that many inquirers have asked for further information and displayed keen interest in the work of the Mission. People have followed the van from the districts where it stood in the holiday weeks, suggesting that had the visit been better timed the success which attended the van in these places last summer would have been repeated. At Blyth some of the meetings were held without the van, owing to the crowded state of the market. In Lancashire the reports carry the record to the end of the Blackburn mission, where great meetings were held night after night. Rev. Fred Hall conducted the services, and he was assisted by Rev. J. E. Jenkins, of Padiham, and Messrs. G. W. Pemberton and S. Bamber. In the Yorkshire district the Goldthorpe meetings were satisfactorily concluded, and the van was then taken to Bentley, the second place where it had been requisitioned for special work. The missionary was Rev. D. G. Rees, of Bridgend, but he reported that he saw little justification for holding meetings unless support from those who were interested in this particular work should be forthcoming. Matters, in fact, did not improve until Rev. Percy Jones, of Doncaster, came over with a number of helpers, and then it was found that the meetings, ranging from 100 to 180, were as large as the place might be expected to yield. The experience here shows the value of co-operation, and that apparently hopeless places

can yield satisfactory results if local influence bestirs itself. Mr. Jones brought a quartette party with him, and Messrs. Wright, Lloyd, Waddington, Vaughan, and Witham took part in the platform work. The London van had a fine run at Peckham and Bermondsey, and there seems good ground for modifying the opinion that London itself is not a favourable area for mission meetings. The Peckham meetings numbered from 250 to 400, except on the Sunday evening, when the van was experimentally moved to a new site, nearer the church, but, as it proved, away from the people. The numbers at Bermondsey were practically the same, and the 19 meetings in Lewisham, Peckham, and Bermondsey have had an average attendance of 275. At Peckham the meetings were conducted by Revs. L. Clare and G. Carter, and Revs. J. A. Pearson, W. W. C. Pope, and Mr. Theedam also took part. At Bermondsey Rev. G. Ward, of Guildford, was missionary, and Revs. G. Carter and W. W. C. Pope assisted. In the latter place there was organised opposition, the interrupters maintaining that as the meeting was in the open streets the Mission was obliged to submit to whatever treatment the local brethren chose to mete out to it. It was, however, explained from the platform on Saturday night that the Mission, by announcement of its method of procedure at each meeting (that questions would be permitted at the close of the missionary's address) protected itself against a breach of the peace, and that it would take steps to prevent a breach by unmannerly interruptions on the part of a small body of intolerant sectarians. This announcement was jeered at, but when it was put into force, and the police removed the leader of the party, the crowd applauded, and the meeting was brought to a close at a late hour with the benediction. Missioners generally might note that the order of procedure should be carefully announced at each meeting, as in case of an attempted disturbance all trouble can be averted, and the interrupters have no excuse for urging that they did not know what was to happen. To-night (Saturday) and Sunday the van is near the Tate Library, Brixton. There will be no meetings during Coronation week. On the 26th inst. the London van will open at West Norwood, and move during the week to Sydenham.

Walsley, Bolton.—The annual congregational services were held on Sunday last when the Rev. H. E. Dowson preached to large congregations in the afternoon and evening. An admirable address to the scholars and teachers was given in the morning by Mr. E. M. Taylor, of Bolton. The children sang beautifully at each service a hymn specially set to music for the occasion by Mr. J. Barrow. The choir rendered two anthems under the leadership of Mr. H. Bentley, the organist. The collections amounted to £44.

APPEALS.

Mr. R. ASQUITH WOODING, treasurer of the Country Holiday Movement, in connection with the London Sunday School Society, writes from 25, Engayne-gardens, Upminster, as follows:—"I am taking the liberty of appealing through your columns for contributions towards the fund which is now being collected for the present summer. Last summer a still larger number of scholars were helped towards a fortnight's holiday than even in the previous year; but, unfortunately, the fund we were able to collect did not permit of our giving all the help which was asked for, and the average amount granted per scholar was only 6s. 3d. a head instead of the 7s. 6d. a head which in previous years we had been able to give, and which is really needed.

Owing to the continually increasing claims upon the fund, and the deaths of former subscribers, we must look to a wider circle than hitherto for help if the work is to be continued. Three schools, which in the past have not been assisted by the fund, have intimated that they will this year seek help from us, and it looks as though provision will have to be made for fully 400 scholars. This, at 7s. 6d. a head, works out at £150. The fund at present only stands at a little over £100, and after allowing for a few subscriptions which have still to be received, from £30 to £40 of new subscriptions will be required to enable all claims upon the fund to be met in full. The grants will be made early in July, and the Committee would be glad if by that time there is sufficient in hand to provide all the help that is required. Any contributions which your readers can spare will be gratefully acknowledged."

THE Rev. F. Summers writes from 4, Durlay-road, Stamford Hill, N., as follows:—"Will you allow me the opportunity of appealing to kind friends for help for the George's-row Domestic Mission Convalescent and Excursion Funds, which are greatly in need of support? I shall be most grateful to receive donations. Without such aid our work, so greatly needed, must be curtailed. Every year a large amount of much-needed rest in our convalescent rooms and at the seaside is afforded for weakly people of various ages and of both sexes."

NOTES AND JOTTINGS.

▲ FAMOUS ABOLITIONIST.

An interesting summary of Colonel Wentworth Higginson's life and work is given by Mr. Edwin Mead in a recent number of *Unity*. He was, he says, "a lifelong champion of freedom—political freedom, religious freedom, industrial freedom, literary independence, the emancipation of the slave, the equal rights of woman, justice to every race and every man," and he stated his own position in a characteristic remark which occurred in the course of one of his public addresses. "I daresay that three-fourths of you disagree with me," he said, "but I have stood in companies where nine-tenths of those present were on the other side, and I can stand it."

It is undoubtedly true, as Mr. Mead points out, that "insight discounts history and does not have to wait for the verdict of posterity," and Colonel Higginson himself refers to the way in which the conventional attitude of the Bostonians at the time when the anti-slavery controversy was raging was discredited by public opinion later on. "It is a striking fact," he remarks at the close of his essay on Garrison in "Contemporaries," "that, in the valhalla of contemporary statues in his own city, only two, those of Webster and Everett, commemorate those who stood for the party of conservatism in the great anti-slavery conflict; while all the rest, Lincoln, Quincy, Sumner, Andrew, Mann, Garrison, and Shaw represent the party of attack. It is the verdict of time, confirming in bronze and marble the great words of Emerson,

"What forests of laurel we bring, and the tears of mankind, to those who stood firm against the opinion of their contemporaries."

* * *

It was about his "contemporaries," especially men and women living noble and strenuous lives, that Colonel Higginson loved to write, but he was "the most red-blooded and rural of scholars," loving birds quite as well as books and reformers, "and carrying the instinct and talent of the naturalist into the garden and on the hills as truly as the love and sympathy of the poet."

THE BRITISH PAVILION AT THE DRESDEN EXHIBITION OF HYGIENE.

WE have referred before to the difficulties which the British Committee met with in their efforts to sustain the reputation of this country at the Dresden Exhibition owing to the want of sufficient funds. It is satisfactory to learn from a correspondent of *The Times* that the British pavilion was to be opened on June 14, but the amount subscribed, a considerable portion of which came from Manchester, is only just sufficient to enable the committee to carry its work through. Lord Strathcona has contributed a sum of £500, and the committee will be able to pay its way without, however, being in a position to send delegates to the Exhibition, or assist many worthy but impecunious societies to send representatives who would profit by absorbing the valuable lessons which the exhibition must teach.

THE CARNEGIE PEACE FUND.

Some idea of the work which is being undertaken by the trustees of the American Peace and Arbitration League, in regard to the disposal of the £2,000,000 given for the promotion of peace by Mr. Andrew Carnegie last December, may be gathered from the plans which have already been indicated. It is proposed to establish three departments, the first to be devoted to the subject of international peace, the second to cover political economy and history, and the third to deal with international education and intercourse. Obviously very little can be done towards the establishment of universal peace while public opinion is only partly educated on the subject, and steps are to be taken first of all to obtain the assistance of jurists and economists of wide repute in drawing up a complete scheme for the propagation of sound ideas on international arbitration.

PEARL

ASSURANCE COMPANY, LTD.,

with which is incorporated the business of the
London, Edinburgh & Glasgow Assurance Co., Ltd.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income ...	£2,800,000
Claims Paid exceed ...	£11,600,000

Additional Representatives Wanted.

F. D. BOWLES, }
G. SHRUBSALL, } Managing Directors.

National Conference Union FOR SOCIAL SERVICE

SUMMER SCHOOL, JULY 10-14, 1911,
At Manchester College, Oxford.

MONDAY, JULY 10.

- 4 p.m. Reception.
8 p.m. Religious Service and Address,
conducted by the Rev. E. W.
LUMMIS, M.A.
9 p.m. Communion Service, conducted by
the Rev. J. M. LLOYD THOMAS.

TUESDAY, JULY 11.

- 9.40 a.m. Devotional Service.
10 a.m. Lecture by Prof. J. H. MUIRHEAD,
M.A.: "Progress and Poverty."
10.30 a.m. Poor Law Problems. I. Lecture
by Miss MARY DENDY: "The
Feeble-minded."
8 p.m. Lecture by Dr. WODEHOUSE:
"Tolstoy as a Critic of Society."

WEDNESDAY, JULY 12.

- 9.40 a.m. Devotional Service.
10 a.m. Lecture by Prof. J. H. MUIRHEAD,
M.A.: "Socialism."
11.30 a.m. Poor Law Problems. II. Lecture
by Mr. R. H. TAWNEY, B.A.:
"Juvenile Labour."
8 p.m. Lecture by Mr. E. A. SMITH,
B.Sc.: "The Higher Education
of the Wage Earner."

THURSDAY, JULY 13.

- 9.40 a.m. Devotional Service.
10 a.m. Lecture by Prof. A. E. ZIMMERN,
M.A.: "Ancient Greece and
Modern Democracy."
11.30 a.m. Poor Law Problems. III. Lecture
by Mr. H. G. CHANCELLOR,
M.P.: "The Economic Aspect
of the Drink Question."
8 p.m. Lecture by Dr. GILBERT SLATER:
"The Reform of Local Govern-
ment for Social Service."

FRIDAY, JULY 14.

- 10 a.m. Conference on Work of the
National Conference Union for
Social Service.
11.30 a.m. Devotional Service and Address,
conducted by the Rev. KEN-
NETH BOND.

EACH LECTURE WILL BE FOLLOWED BY
QUESTIONS AND DISCUSSION.

TUESDAY AFTERNOON will be devoted to a
PERSONALLY CONDUCTED TOUR ROUND
THE COLLEGES, and on WEDNESDAY and
THURSDAY AFTERNOONS there will be RIVER
EXCURSIONS to Water Eaton and Nuneham.

Applications for Membership of the School,
which is open to all interested in Social Service,
must in the first instance be made to

R. P. FARLEY,
"Creeveroe," Bigwood Road,
Golders Green, London, N.W.

The Local Secretary, Mr. H. R. TAVENER,
MANCHESTER COLLEGE, OXFORD, will be pleased
to procure Lodgings for any Members who wish,
but rooms cannot be guaranteed after Monday,
June 26.

CATHERINE GITTINS, } Secretaries.
R. P. FARLEY, }

STAND UNITARIAN SUNDAY SCHOOL.

THE 103RD ANNIVERSARY SER-
MONS will be preached on Sunday, June
25, 1911, by Rev. NEANDER ANDERTON, B.A. (of
Monton).

Services at 10.45 a.m. and 6.30 p.m.

A Scholars' Service will be held in the
afternoon at 3 p.m., when an address will be
given by J. R. RAGDALE, Esq., J.P., C.C.

Collections at each service in aid of the
Sunday School Funds.

Tea will be provided after afternoon service
for the convenience of friends from a distance.

Board and Residence, &c.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the
Highcliff Hotel. 50 rooms. Full-sized billiard
tables. Lovely grounds, with access to Cliff
Promenade. Due south. Near Unitarian
Church. Illustrated Tariff. — Apply Mrs.
POCOCK.

ST. LEONARDS-ON-SEA. — "Cran-
stock," 59, Warrior-square. First-class
BOARD AND RESIDENCE and FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room,
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

GRANGE-OVER-SANDS, LANCs.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

PEEBLESHIRE.—Furnished Cottage
to Let. Four minutes from Eddleston
Station; Peebles four miles, Edinburgh
sixteen miles. Two sitting, four bedrooms
(two double, two single beds), kitchen, scullery,
bath, garden. July £12, August £12, Sep-
tember £8.—Apply, M. S., INQUIRER Office,
3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY,
LAYSGARTH, S.O., YORKS.—Paying
Guests received. Sunny situation, lovely
spring flowers, interesting rambles and excu-
sions in Wensley, Wharfe, and Swaledale.
—Particulars from Miss SMITH.

BEXHILL-ON-SEA.—Board-Resi-
dence near Station, Sea, and Links. All
kinds of Sport. 25s. per week; week-ends
10s. 6d.—"Lynwood," 18, Magdalen-road.

LADY and GENTLEMAN wish to
receive two or three Paying Guests into
their pretty Devon home. House on hill,
facing south with lovely view over harbour.
Verandah, garden, boating, bathing. Every
comfort.—Mrs. HAYNE-SMITH, Ridgway, Dart-
mouth, Devon.

MIDLAND HOSTEL AND HOME OF
REST.—Beautifully situated in the
Ivanhoe Country, house standing in own
grounds. Stabling. Out-door games within
easy distance.—Apply INQUIRER Office, 3,
Essex-street, Strand, London, W.C.

YACHT.—Part-share in single-handed
ketch (8½ tons), good sea-boat, nearly new.
Four berths.—Apply, X. Y., INQUIRER Office,
3, Essex-street, Strand, W.C.

SWITZERLAND.—Glorious Alpine
scenery, invigorating air, Tennis, ex-
cursions. Room and Board, two guineas per
week, at the Pension des Alpes, Chateau d'Oex.
English proprietor, easy access from London.

CONNEL, ARGYLLSHIRE.—House
to Let (facing sea), until the third week
in July. Two Sitting-rooms, five Bedrooms,
and servants' rooms. Garden; use of plate
and linen.—Apply, Mrs. WALLACE BRUCE,
9, Airlie-gardens, W.

NORFOLK.—PAYING GUEST re-
ceived in Ladies' comfortable, private,
sunny country house. Bath, nice garden, near
station.—Miss LIMMER, Yaxham, E. Dereham.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE
F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL,
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, Manager.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and
Retail Establishment.

OLD FALSE TEETH.

We give highest possible prices for above.
Offers made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any
form. Bankers' references; straightforward
dealing.

WOOLFALL & CO., SOUTHPORT.

FREE!—Parcel of over 300 Patterns
of charming Irish Linen Summer Costume
Fabric, "Flaxzella." Light, cool, washable,
durable; wide range of lovely colours; fascina-
ting designs.—Write, HUTTON'S, 5, Larne,
Ireland.

BREAKFAST CLOTH.—Genuine
Irish Linen Cream Damask; ornamental
design; Shamrock centre, borders to match;
42 inches square; only 1s. postage 3d. extra.
Patterns FREE. Write to-day.—HUTTON'S,
5, Larne, Ireland.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
June 17, 1911.

* Regarding Advertisement Rates see inside Front
Cover.